

TRUTH LIGHT AND LIBERATION

"Brave Conquerers! For so you are, that war against your own affections and the high army of the world's desires."

# UNIVERSAL BROTHERHOOD PATH

VOL. XVI

AUGUST 1901

NO. 5

## Hypnotism---A Warning\*

By J. H. Fussell



IT is said that a straw will show which way the wind blows, but, save for mariners, it is only the few who care about the direction of the wind, so long as it does not interfere with their personal comfort.

Much attention has been given of late to the subject of hypnotism. Almost every newspaper and many magazines contain advertisements of literature on the subject, making tempting offers of instruction in the "art" and holding out alluring pictures of its easy acquirement whereby success in commercial, social or other walks of life may be attained. In almost every newspaper and in hundreds of other publications such notices are to be seen, yet where do we find the notes of warning? On the contrary, magazines and publications of the highest reputation admit articles and reviews of books on the subject, advocating the investigation and use of this power and in the great majority of cases omitting all mention of its misuse and danger. In fact it is treated as though it were wholly good and to be employed by all alike, irrespective of moral fitness. So noticeable is this omission of warning and so increasingly large the circulation of literature on the subject, so willingly do newspapers and magazines admit articles and advertisements in regard to it, that it has become a subtle danger eating into the very heart of our social and commercial life.

A great "wind" of psychological influence is sweeping over the modern world. This wind is finding ready entrance into the recesses of the moral and mental nature of western civilization, and one does not have to look far for a straw which will show in which direction it is blowing. Here is one. In the *New*

\*A paper read at Fisher Opera House, San Diego, Cal., July 14, 1901

*York Sun*, June 8, an account was given of a boy-hypnotist. A fifteen-year-old school boy about a year ago invested two dollars in a series of books on hypnotism. Since then, according to the report, he has held seances on the street, most of his subjects being younger boys and girls. Details are given of some of his performances which need not be repeated here.

From this report to an article in *Harper's Monthly Magazine* or a review in *The Outlook* (edited by Rev. Dr. Lyman Abbott) may seem a big leap. Yet it is just such articles and reviews—even though the review referred to, in the issue of April 13th, 1901, is more or less negative and non-committal and is careful to say that “the lay mind may, perhaps, be allowed to await something like harmony in the professional mind before venturing to accept all of [the author's] beliefs as scientific verities”—but it is just such articles and reviews, as well as the books themselves which are the subject of review, which are largely responsible for the *laissez faire* attitude of the public in regard to this question. The danger of this power is almost entirely glossed over and only its use as a possible (?) agent for good considered, or at least the other side very much minimized.

Let me point out another straw showing the direction of this “wind.” In one of the most important of the large Eastern Universities one of the Professors is much given to the investigation of psychic matters and carries the subject even into his classes, advocating self-experimentation on the part of his pupils. One of these, becoming quite ill through most horrible night-experiences, not suspecting their cause, went to a physician. The latter on questioning the patient learned that for the sake of psychic experiment the College Professor had advised his pupils on retiring to lie in a certain position and place the mind in a negative state. The result in this particular instance was a partial obsession, fortunately only temporary, thanks to the physician's advice. Mention was made in the April issue of this magazine (Article, “Psychism and Psychic Phenomena”) of a physician's account to the Medico-Legal Conference in New York some five or six years ago, of how he had hypnotized an “honest” man and caused him to commit a theft, also stating that the man's health had probably been permanently injured as a result of the experiment.

Which way bloweth this “wind?”

The article referred to, which appears in the June issue of *Harper's*, is “Reciprocal Influence in Hypnotism,” by John Duncan Quackenbos. The writer gives the impression that this power cannot be used for evil. He says: “A mesmerizee instinctively penetrates the veneer of indifference or deception, and revolts against rapport that is sought for selfish or sordid purposes,” but there are innumerable instances, one of which is cited above, where such revolt is broken down by a stronger will and a crime is committed at the suggestion of the hypnotist. Whose crime is it? Yet the crime of theft or whatever else is as nothing to the crime of the invasion of the sacred precincts of another's soul.

Personal purity and all that it implies is held to be one of the corner-stones of true civilization. "Know ye not that ye are the Temple of the living God" wrote the greatest of the followers of Christ, and invasion of that temple, whether forced or with consent, is regarded as one of the most heinous of crimes. Yet now we find learned Professors, men who stand high in the eyes of the world, advocating the development of that power which can place not only the physical nature of another at the operator's control, but the inner psychic, moral and mental nature also—all except one part of the nature which no hypnotist can touch—and this irrespective of the moral fitness of the operator, or of his *knowledge* of the nature or strength of his patient on those inner planes, which may in turn rebound on the operator.

Even Professor Quackenbos instances what were perhaps narrower escapes than he realizes. He says, "A successful attempt to hypnotize a thief at the beginning of my investigations induced an attack of nervous depression so severe in character that I discussed the advisability of discontinuing my experiments as a measure of safety." "A lady who was the victim of a harassing delusion automatically effected an *exchange* (italics mine, J. H. F.) of mental conditions with me, whereby her unwarranted dejection became so realistically mine that I was obliged immediately to seek a change of employment." And yet these are only the lesser dangers; they are, however, indications which should be enough warning to the intelligent and discriminating observer.

There is another instance of an entirely different character mentioned by Professor Quackenbos, which one can imagine being gloated over by hundreds of silly sentimental women, but which is perfectly nauseating to any healthy mind. "Some twelve months ago," he writes, "in the midst of a series of vicious assaults upon my integrity, there came to me a spiritually minded patient with the following request: 'My dearest desire is consciously to realise my oneness with the Infinite God of Love. Impress upon me as I sleep the conviction that I have within me forces which, if I could but recognize them, would lift me to higher levels and open my soul to the Divine influence. Put in operation these spiritual powers, that I may lose myself in an acceptable service to others and therein taste the perfect fruits of faith, aspiration and love.'" He goes on to say, "I put this lady into a suggestible mind state and as the inspiration proceeded I felt myself elevated above the plane of the material and the transient, etc., etc." . . . "Association with pure souls in the realm of the subliminal has repeatedly proved similarly cheering and uplifting."

How many will see the underlying significance of this maudlin sentimentalism? Does the Professor intend to convey the idea that hypnotism can bring about a realization of "oneness with the Infinite God of Love"? Almost everyone knows of this type, one of the usual characteristics of which is a neglect of little common daily duties and the best remedy for whose vacuous dreaming would be a half day at the washtub or a good scrubbing or cleaning of the house and the keeping of it clean; then further and more important (for the houses of many may be externally clean) the bringing of a little

more sunshine into the lives of those around — oh, surely not that *I* “may lose myself,” or that *I* may “taste the perfect fruits of faith, aspiration and love,” but that some poor unfortunate unhappy one may be thereby helped and encouraged a little. If one desired this with one’s whole heart there would be no recourse to a hypnotist, for the heart itself would be the well-spring of action. What a travesty of the *Joy* of life, of the wholesome vigorous purposes of the soul, is this subtle, selfish *bien-etre*, this being “mutually improved, exalted and refined.” It is a prostitution of the powers of the whole being, but such experiences are not of the soul but of the lower nature, more subtle than the physical yet still material and sensuous. Yet so subtle is the suggestiveness of the article referred to that the great majority of readers will exclaim, “Oh, how beautiful!” and no doubt the Professor and other *professed* hypnotists will have an increased number of applicants for such “reciprocal influence,” who, too lazy or negative to “take the kingdom of heaven by violence,” as one of the greatest of teachers has told us it must be taken, yet dream of the ecstasy of soul-communion in the “realm of the subliminal,” and would be hypnotized into it. I can imagine the satisfaction with which many of the devotees of this maudlin sentimentalism contemplate the idea of becoming conscious in subliminal realms and their undefined yearning at the thought of such bliss.

Does it not behoove the intelligent observer to question how much the Professor and other hypnotists know of the subliminal realms into which they are so willing to introduce their subjects? What more do they know than what appears to them to be its “exaltation” or is it not a subtler kind of sensual “intoxication”? And do not let any be misled into a false idea of the nature of hypnotism by its use as an alleged educational and reformatory agent and the apparent results thereby obtained. May the Gods forbid!

Many a hard, selfish man becomes, when intoxicated, generous and open-hearted. Shall we therefore advocate intoxication as a cure for selfishness? It is not uncommon to find men and women, who in normal condition are ordinary and commonplace, yet who, under the influence of certain drugs, such as morphine, become brilliant conversationalists and writers, giving utterance to the most lofty and inspiring sentiments of the highest ethical order. Indeed not a few of the most brilliant writers have become morphine habitues and deliberately put themselves under the influence of this drug in order to achieve success in their work, utterly regardless of the future hell they will have to meet and the physical and mental wrecks they will become. Shall we therefore advise aspirants for literary fame to take morphine?

And, similarly, because under hypnotic influence certain barriers of habit and thought are for the time apparently broken down, and in some cases what appears to be “a high state of exaltation” is reached, shall we — overlooking the ill effects, more subtle and not less sure than those of alcohol or morphine — shall we advocate hypnotism in order that a moral and spiritual veneer may cover a life? In neither of these cases of intoxication, whether from alcohol or drugs, does the real man or his soul act, and much less does



the soul or the man himself act when under the far subtler hypnotic influence. On the contrary, *the soul is driven back, and in some cases driven out altogether* by hypnotism, and another force extraneous to the soul admitted—the rightful sovereign is expelled and a usurping power claims the throne.

Which way bloweth the wind? While on the one hand a magazine in the front rank of American publications will open its pages to such an article as the one quoted from, even though it be from the pen of a learned professor in one of the greatest of American Universities, and while, too, a great University will permit one of its professors to advocate psychic self-experimentation on the part of its pupils, and admit to the ranks of its professors a professed hypnotist, at the same time we read of a boy-hypnotist successfully experimenting among innocent little children on the public streets. And there is a real and vital connection between the former, the high-class magazine, the professor and the university, and the latter, the much-to-be-pitied boy.

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It is an age of profession and appearances and professional deceptions, and it is instructive at times to turn from the articles in a magazine to the advertisements which it admits between its covers. It may be that the magazine *professes* the highest ethics and morality and even professes to be an exponent of spirituality, but perhaps the thought does not enter the mind of the Editor that the advertisements as well as the articles are indicative of the real trend and influence of the publication. I do not refer to magazines which are run purely as commercial speculations or as merely literary productions, but to some of those which *profess* to have a mission and, as said, put themselves forward as exponents of spiritual life, the "new thought," "divine life," etc.

To take one example, and each one may prove the truth of the assertion for himself, one of the most prominent of this class of publications, calling itself an "exponent of the New Thought" and professedly taking a very high stand, admits between its covers, and therefore *endorses* advertisements of schemes and books, of which the following are examples:—

(a) Hypnotism—Free. Would you achieve business and social success; improve your talents; *gratify your ambitions*; and exercise wonderful power and influence over others? If so, write for our book. It thoroughly explains all the hidden secrets of Hypnotism, etc. We guarantee success to you or forfeit \$1,000, in gold. The book is *free*. Address, etc., etc.

(b) A Treatise on Personal Magnetism—Complete course of instructions that will enable all who possess them to become powerfully magnetic, etc., etc.

(c) Self-Hypnotism—Develops the psychic powers of man, enabling him to control his dreams, read the thoughts of friends and enemies. Five complete trial lessons will be sent for only 10 cents. Address, etc., etc.

(d) A book which gives directions among other things "how to command wealth."

(e) Easy lessons in Clairvoyance.

(f) A book that unveils the Science of personal influence and magnetism—you can develop this great force in a few days at home without the knowledge of your nearest friends, etc., etc. Address, etc., etc.

What need to mention any more? Yet would the Editor of the magazine referred to, be willing to take the responsibility of the results of the practices enjoined in the above and recommended by him. Many may say that most of such advertisements are humbug, fakes, to catch the foolish and credulous, but thereby they make the Editor of the magazine a party to such humbug, and remember we are talking of a magazine that with very many people stands as high-class and even "spiritual," and I believe some of the contributors to its pages would resent any connection whatever with *e. g.*, "Hypnotism taught with the promise of enabling the pupil to gratify his ambitions or exercise wonderful influence over others." Yet the same magazine that prints their articles also recommends this diabolical scheme to its readers.

Do parents realize what an awful danger is threatening the moral life of their children. Let them look at the advertisements in their daily papers and the magazines, and while it may be true that commonsense, whole-hearted young men and women pass these by and pay no attention to them, yet let them realize that besides the morally degenerate there are only too many morbidly inclined or even merely curious who are tempted by the alluring promise held out of the easy acquirement of powers, "unknown to your nearest friends, whereby you can gratify your ambitions and gain influence over others."

Mothers! would you trust your daughters with such young men, would you welcome them to your homes, and, if not, how will you guard against them, how will you recognize them? If hypnotism is recommended by such "high" authorities, is it any wonder that the public mind is being lulled into disregard of its dangers. What then can be done? Surely we ourselves can awake, we can make an active protest, we can be more than ever vigilant, we can arouse public opinion, we can sound a note of warning.

Heyday, which way blows the wind?

But let us not listen to the old, old excuse, "Am I my brother's keeper?" Am I responsible if a degenerate boy be found hypnotizing his playmates? Am I responsible if a magazine to which I contribute or subscribe recommends, not prostitution of the body—oh no! what publication dare openly countenance that, indeed the law would not permit it—but the subtler, more damnable, prostitution of the inner mental and moral nature and the very soul, involving the destruction of one of man's chiefest, most god-like powers, the power of will and choice? How am I responsible for what another should do? There are no laws of the land against such,—yet the Laws of Nature will exact the penalty to the "uttermost farthing."

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Be NOBLE! and the nobleness that lies  
 In other men, sleeping, but never dead,  
 Will rise in majesty to meet thine own;  
 Then wilt thou see it gleam in many eyes,  
 Then will pure light around thy path be shed,  
 And thou wilt nevermore be sad and lone.

—LOWELL

# *The False and the True\**

By H. CORYN, M. D.



OF the fact that there are two bodies using the name "Theosophical Society" you are probably perfectly aware; it will be but natural if you occasionally wonder why they remain apart.

The question was publicly asked here last week, why that Theosophical Society which is the Literary Department of The Universal Brotherhood, and which, like the other Departments and the Organization as a whole, is under the official and moral Leadership of Katherine Tingley, does not unite with another body also using the title "Theosophical Society."

I propose to produce a few facts which will make it clear why we cannot recognize or endorse this assumption of the name of Theosophy.

Let it be remembered first that we do not at all claim to have any inherent superior knowledge about life to that of anyone else. Knowledge is equally open to anyone who will tread the pathway that leads to it. And secondly that a teacher's method differs according to his audience. To those who hear for the first time what he has to say he will give quite simple outlines; to students of one year, or two, or three, or more years' standing he will naturally be able to unfold more and more. And some will be at last in a position to hear all that he can give.

The original Theosophical Society was founded, inspired, and taught, by Mme. H. P. Blavatsky. To further her great mission, which was to bring again to humanity a knowledge of its true nature, origin and destiny, she showed that the highest teachings upon life of the highest men who flourished in the best periods of all nations of all times were all based upon the ancient Wisdom Religion and that only by returning to this fountain-head, Theosophy, could be found a teaching fitted to the needs of the new humanity now arising.

Beginning with India, as the nation which had preserved these old teachings in their most accessible form, she showed that the same truths were to be found in the philosophical teachings of many other peoples.

At her death, she left to her successor, W. Q. Judge, and he to his successor, Katherine Tingley, the tasks (1) of continuing this work of teaching a philosophy of life that should suit the needs of men today, in the light of those Leaders' knowledge of that ancient Wisdom-Religion from which all religions have sprung; and (2) of leading the Society she had founded upon the path of practically applying this essence of all philosophies to the life of mankind, that it might be ennobled and made to bring forth its true fruits.

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\*A paper read at Fisher Opera House, San Diego, California, July 7, 1901

It used to be a great subject for debate whether or not there be a personal devil going about like a roaring lion seeking whom he may devour. For our present purpose it does not matter whether the devil goes about in that way; or whether he makes use, so to speak, of an Ecclesia or Organization; or whether he acts as a principle inherent in all of us. If the principle of *good* acts (1) so as to make men realize that they are *souls*; (2) so as to make men realize that they are *brothers* of one origin and destiny, and that no one alone can attain salvation any more than one soldier can achieve a victory while the rest of the army is still fighting; (3) so as to make men realize that life on earth can be made a splendid and glorious possession—if, I say, the principle of *good* acts so as to make men realize these three things, then the opposite principle will act so as to weaken and destroy the realization of these three. And if the devil can make himself appear as the Angel of Life, his task will be infinitely easier.

Now look at what has happened, and make your own judgment.

If a man thinks; “*I am a soul*,” then he goes about with a sense of divine dignity about him; he feels that he stands above the temptations in his nature, and that however hard he may have to fight he must win in the end because of his inherent divinity. But when he comes to feel: “*I have a soul*,” then he stands down among the evil things in his nature and feels himself one of them. And when he feels that he is of evil nature, and that the divine soul is away above his head somewhere, then he naturally feels that he requires help, that some one else must redeem him, that he can no more fight himself than a man can lift himself in a basket; and so he becomes negative, dependent, clinging, and afraid to act on his own initiative, afraid of his own shadow. And at the same time his intellect is perplexed, for he cannot understand what this soul can be which is not himself, which he possesses, and which he has to save, and which yet may be the cause of his own future salvation or damnation. So in his fear lest he do some unknown thing which might injure it and himself, he becomes still more negative, and looks around to some authority that may give him advice.

Thus, this twist of the idea: “*I am a soul*,” into the other: “*I have a soul*,” has many evil consequences.

But this idea of *having* a soul that must be saved has other consequences. The same evil power that twisted “*I am a soul*” into “*I have a soul*” juggled with another idea. Evil brings pain to the man who does it. That is true, but we have to add to it that the pain *teaches*, opens the man’s eyes at last, so that he learns not to do that evil. The power I speak of wiped away that best part of the idea, and made the universe seem senseless and malignant, one or both; then it accentuated the idea of the pain, and created the nightmare idea of hell. Horrified by this, men rushed after various ways of salvation, and in the scurry to get saved often developed a selfishness and a disregard for each other that could only be paralleled by the rush to escape from a volcano-threatened city. So this principle of evil had succeeded in confusing men’s

intellect, in inspiring fear, in making men negative and dependent and advice-seeking, and in weakening their sense of brotherhood. It then turned to further conquests.

Here we are on earth, and life on earth is at present a somewhat evil and painful thing. Reincarnation was once a practically universal belief; men recognized that this earth is their proper home, and that they come again and again to it till they have learned not to die but to remain in ever growing happiness, Light, Wisdom, and Love, making *here* their golden heaven. In that healthy belief, men would naturally tend to do all in their power to make life here joyous, to bring about heaven as quickly as possible.

Accordingly it was necessary to wipe away the idea of reincarnation, and make it appear that we have only one life here. Indeed one Church did formally declare the belief in reincarnation a heresy. That removed a great deal of the stimulus to noble effort; a man does not trouble to put in order a house he will only occupy a week. The next point was to wipe out the teaching of Christ that Heaven is a state *now* (if you will) *within you*, and to make it a *place* somewhere else. Then arises the scurry to arrange means to get there. From which follows a loss of brotherhood in the scramble, and a loss of efforts to bring about the state of Heaven on earth. In India, among certain classes, these diabolic jugglings reached such a pitch that it was held that the only thing worth doing was to get away from earth and your fellows for evermore, so as to pulsate like a solitary star in the limitless night-spaces of an eternal Nirvana, wrapped as with a black cloak in your own mystic aura.

And the last point arises from the fact that we inhabit bodies. It is obvious that the bodily appetites, *as they are at present*, prompt us to evil. But if the body is treated properly it is a noble instrument, allying us with all the harmonies and beauties of nature, and capable of giving rise to harmonies that shall go out into nature and lead her in the upward march. But it is not the purpose of the principle of evil to let that idea remain. It accordingly takes (as before) the guise of good, and argues thus: the body is the source of all human evil and of all lusts. Look on it in that way, and be glad to get out of it into Heaven. On this arose all those philosophies which made matter the principle of evil. It was very ingenious, for it took away attention from the real principle of evil. They all confused matter with sensual appetite.

Now we see the ideas inspired among men by the principle of evil masquerading as the principle of good, *appealing in that way to men's essential goodness*, and professing to meet their needs. They are:

- (1) That man *has* a soul.
- (2) That life on earth is brief and evil, and that each lives here only once.
- (3) That Heaven is a *place* somewhere else.
- (4) That matter is evil.

(5) That whilst we are on earth, pain must continue, and is of the nature of punishment only, not a divine lesson and warning. It never *denied* that men are brothers, but only *weakened their hold* on that truth.

It was therefore the aim of H. P. Blavatsky to combat all these things, and to teach their opposites. And the opposite truth to them all is that life on earth can become and will become a noble and glorious and golden possession, lit by love and brotherhood and expanding in immeasurable vistas of joy and wisdom; and that we all stand linked by the delicate and invisible cord of non-separateness, hand in hand for evermore facing this mighty prospect together, and moving on into ever greater and greater Light.

You will ask what has this to do with the existence of two Theosophical Societies. Much; for one carries on the work and the message of H. P. Blavatsky, and is steadily checkmating all the efforts of the subtle principle of evil—and the other does not; is, in fact, wholly unprogressive. They separated in 1895. Since that time one has remained stagnant; the other has exhibited every mark of growth in trunk and leaf and flower. One does not satisfy or answer the needs of men, and indeed proffers base metal when they ask the golden coin; the other meets human requirements daily with greater completeness. One confuses and tends to weaken man's higher nature; the other is alive and radiates life.

One of the first things done by the real Theosophical Society after the separation was to take in hand the education of children; not that education which is merely a training in knowledge of facts; but the training of feeling and imagination; the making them feel the beauty, purpose, and nobility of life, and that all the world about them is a living thing to which they are linked in every cell and thought. Hundreds of groups for this training of children were opened throughout the Organization. Music, color, the beautiful legendary resources of all peoples, the ways of nature in stone and plant and animal—all these were and are employed. The outcome of all is that the souls of the little ones are appealed to, are stirred so that they realize that they are a part of living nature, that all nature is their comrade; and that brotherhood to all that lives, to plant and animal and child and man, is the way to know the great Truth that Life is Joy, a joy which only selfishness can for a moment darken.

But at Point Loma the process goes much further. Here there are already about 90 children, from extreme babyhood onward. These are being trained from the very first as I have said, in the very key-note of Universal Brotherhood, according to the pattern of ideal life threaded on the golden threads of joy, a training that is the first step to the creation of the new race. Those who came unhealthy become healthy; hereditary taints disappear; faults of character fade out; nothing evil can long live in a child kept in contact with the higher harmonies in nature, made to feel the joy of unselfishness, and so taught that every fresh thing learned comes in happy surroundings and in close relation to life. And all these, in due course, will go out to the world to teach, with themselves for examples, of what life is capable even now of becoming; to teach of the soul and its possibilities, for they know themselves as souls. Think of the influence which the purity and happiness of these child-

ren has on the older students; and think how much more may these older ones attain with their stronger will and clearer reason, consciously and intentionally developing their minds and characters for the service of the work.

Remember that these 90 are but a nucleus, and that they are added to as fast as opportunity permits; and that they are of all nations. Think what another generation may become when all these, and the thousands more throughout the Organization, are diffused through the world in their respective countries.

The next practical outgrowth of the Theosophical Society was the International Brotherhood League. This is for the continuous doing of practical humanitarian work for the relief of human suffering of all kinds, wherever found; to relieve the results of war, famine, disease, calamity, etc.; to help fallen men and women; to establish centers for the victims of alcohol and morphine; and for many other purposes, all of which have ever since been continuously active in the name of Brotherhood and that alone.

We have been accused of being "mere philanthropists," of "serving tables," as if those were accusations from which to shrink! On the contrary we not only accept but emphatically claim them. And the same small body of opponents says that we have no philosophy. Let the two accusations pair off sweetly with each other. The practical outcome of real philosophy in simple service would not be a bad approach to that "becoming as a little child" which mankind was once told was the only way into the kingdom of Heaven.

After the establishment of these two activities, the Theosophical Society became altogether too small a vehicle for the constant and growing energy that was rushing out through it. It was, so to speak, a sort of preliminary class for the training of the workers; and it accordingly merged itself into the Universal Brotherhood, of which it became the Literary and Publishing Department; going on steadily with its work of popularizing the philosophy of which H. B. Blavatsky had sounded the root-notes.

Beyond these, there are many other aspects of life which remained to be dealt with and ennobled.

There is Music and the Drama. You know what the Drama has now got to be. A Department of the Universal Brotherhood is the "Isis League of Music and Drama," for the restoration of these two great arts to their ancient place as educators. Here in San Diego you have seen a faint glimpse of the work of this Department, and you can all understand how, on the same lines, our sense of beauty can be stimulated to the noblest degrees, and our knowledge of the Mystery of life infinitely deepened. And you will understand that as, according to possibility, all the hundreds of smaller centers of the Universal Brotherhood are taking up the same work, and giving month by month, similar representations, so the public taste will be steadily raised; and at last the Theatre will become a great school for the calling out of the inherent beauty of men's souls.

Then there is the work of women. The Department of the Universal Brotherhood called the "Women's Exchange and Mart" will not only, when in full

operation, give employment to many thousands of women, will not only call forth their sense of beauty and refinement in art, but, through its products, spread more and more widely among the people, carry real beauty into their homes, and touch the souls of the growing children with the harmony of form and color.

And because the Universal Brotherhood is a living Organism, all these Departments of work, the Literary, the Humanitarian, the Musical, the Dramatic, the Artistic, that among children, and that for women, are, in their turn, each constantly growing and branching out into new fields.

Highest of all, at Point Loma, is an example of how beautiful, how happy, and how useful, may life become when a number of people of all classes and nations live together in perfect harmony. Life takes on a new meaning, and the soul can at last show its beauty and wisdom.

Last, and not least, is the School for the Revival of the Lost Mysteries of Antiquity. In this School students of all nations are taught the real inner Laws of life, laws known in the past to the highest of every great nation, and now being taught again after a silence of centuries, in a new way, suited to this race; and, when learned, carried far and wide among all peoples.

I have now touched on a few of the ever growing activities of the Universal Brotherhood Organization; and I ask you whether they do not give promise of raising at last, and in no long time, the whole level of human life? Life on earth is a splendid possession, and during its course men may learn to see their immortality face to face, finding that it is not in any far-away Heaven, but here, in the comradeship of their fellows and in possession of all that is noble and happiness-bringing, and health and joy-giving.

The activities exemplify practical Theosophy, Theosophy with its coat off, not Theosophy of drawing-rooms with much recondite talk ending in nothing and leading to nothing but the next meeting. Now against all this Theosophic life and growth and energy of the Universal Brotherhood, the opposing group of people exhibits only stagnation.

Instead of *teaching* the forsaken multitudes of India and carrying to them the new Light for which in their discouragement they are craving, instead of entering with divine sympathy into their lives and difficulties, it but refers them back to that which has made them what they are. And for us in the Western World, some of that which they offer as intellectual food for our needs in the difficulties and darkness of life is trash that libels the common intelligence of the age. It would have us stay the hand on the dial of time, and mock the Angel of Progress by going back to a Hindu priest-emasculated literature whose keys are well-nigh lost, of which but a hundredth part is accessible, and which arose in a race that reached its culmination at least fifty centuries ago, whatever be its promise of a new youth in the Light of Universal Brotherhood; a literature wherein, in its present form, we look in vain for the full doctrine of human brotherhood, and in which life on earth is uniformly regarded as the worst of evils. H. P. Blavatsky used the literature of India,



first, that through our knowledge of it, we might enter into touch with that people, and so teach them; and secondly, that we might use it as we do the literature of all ages, culling from it truths that might advance humanity toward wisdom and brotherhood. A bewildering Babel is the only outcome of taking it all literally. The group of people I speak of precisely inverts her aim and would paralyze that progress of humanity which leads to a future of brotherhood. It has developed in nothing, learned nothing, since death removed from that special work the influence of H. P. Blavatsky and took her mighty hand from the helm. At many of its public meetings the teachings of so-called Theosophy are sold at so much a head and in this way the Divine Wisdom which H. P. Blavatsky taught as for all men is dispensed for cash. It talks and does nothing. In the name of Theosophy and calling itself the Theosophical Society, it has nothing practical to show. Bearing the name of Brotherhood, it offers nothing resembling the International Brotherhood League, nothing resembling the vast work for children of the Universal Brotherhood, nothing for fallen men and women, nothing for those in prison, nothing for the victims of calamity, of war, and of the alcohol and morphine habits. It does not step forward, as has Katherine Tingley, touching and shaking hands with the people, and sympathetically entering their lives. One of its members does even actually refuse to shake hands lest her immaculate aura should be stained. The restoration of Art, of Music, and of Drama, to their rightful places in the life of mankind, forms no part of its program; the employment of women and the education of all to a fuller perception of beauty no part of its activities. Pretending much, it does nothing to enrich and ennoble human life and consciousness. In a word, to the older students, to those who have impartially studied it, it is an aspect of the cult of death, and to the living it proffers stones for food.

True wisdom gives life and joy; it produces men and women who look each other in the face as comrades in the field of the world's life, not as sickly sentimentalists with their thoughts and hopes on the other side of death in a dreaming Heavenworld or an incomprehensible Nirvana of final selfishness.

The race is renewing its youth, and the teachings it will accept must be fitting the life and joy of youth, not drawn from a literature whose soul is asleep whilst it waits a new incarnation in one more glorious than the world has yet seen, the literature of a nation which itself awaits the new wine of the West. To that nation hungry for Light, yearning for the renewal of its youth, the people who have recently been in your midst, seeking to destroy our constructive humane work, would feed, as to you, the husks of that nation's outworn past.

With their work we cannot have aught in common; union is out of the question; he who looks forward cannot journey with him who looks back. And we know and reverence and love too much the Leader we follow to leave or halt on the path on which she is traveling.

Slowly the eyes of all nations are being opened; the weary and lonely shall be comforted; new Light shall come upon all dark things; the long abyss shall be passed; and all hearts shall chant: "Behold the union of Earth and Heaven is accomplished and Earth hath renewed her youth."

# Past and Future

By H. T. Patterson



THE hills of stern New England strewn with snow,  
 Their granite sides and tops white clad, to me  
 Are beautiful. The wan and wintry glow  
 Of setting sun ; the bare and leafless tree ;  
 The still and frozen stream, which seems to be  
 Held in the clutch of some gigantic hand,  
 Curb'd by a grip of steel, eternally ;  
 The cold forbidding aspect of the land ;  
 All these, if rugged, yet are picturesquely grand.

The thought of leaves upon these leafless trees,  
 This streamlet murmuring o'er its stony bed,  
 Of summer verdure rustling in the breeze,  
 Of cleanly cattle which, with measured tread  
 When driven from the wooden milking shed,  
 Seek out green grass beneath some sylvan shade ;  
 The thought of nestling bird with breast bright red,  
 Of sun-burnt mower and his gleaming blade,  
 Of farmer's patient wife, of buxom country maid ;

The thought of autumn with its garner'd food,  
 Of maples turning into red and gold,  
 Of gorgeous sumac 'midst the duller wood,  
 Of squirrels gath'ring food against the cold,  
 Of walks 'mongst fallen leaves in days of old  
 When zest was keen and youthful blood ran hot,  
 When for a ten mile saunter we were bold,  
 Now spreads a veil of beauty o'er this spot  
 Until the dreariness of winter is forgot.

Near to the house the roomy well-filled barn,  
 The curling smoke which rises to the sky,  
 The mother with her endless ball of yarn,  
 The farmer's heavy boots laid out to dry,  
 The cheerful crackling fire, the mantle high,  
 The noise of men who worked upon the farm,  
 The bustling servant, garrulous and spry,

The coo of pigeons and the cock's alarm,  
All help the scene each with its own peculiar charm.

But now the scene is changed — a warmer sky,  
Like tinted crystal dome is overhead,  
Whil'st murmuring waters singing lullaby  
And gently washing on the beach, instead  
Of wintry gales, are heard. The heavy tread  
Of cattle in the fields has given place  
To cries and calls and songs of birds, who led  
By joy, alight on shrub and bush and base  
Of pedestal and give the scene a dainty grace.

The broad Pacific stretches at the foot  
Of sloping hills upon whose sides the bloom  
Of semi-tropic western plants has put  
A glow of yellow on the nether glow  
Of brown. Beneath the waves, its glassy tomb,  
At times an ancient city 's dimly seen  
Whose every pillar, walk and wall and room  
Doth make surpris'd amazement still more keen  
To know the unknown past and future details glean.

A rising hill, upon its rounded crest,  
Doth show a structure, many pillar'd, chaste,  
In which a master-builder hath expressed  
His soul. Sky, land, vale, hill and ocean waste,  
Suffus'd with softest hues, by nature placed  
Beyond the imitator's art, invite  
To dreamy leisure and a sweet foretaste  
Of noble pleasures which the soul incite  
To live that larger life which is the soul's delight.

These nature harmonies with perfect blend  
Combine, and permeate the lives of men  
Who live within this blessed land, and lend  
Their aid to make this life sublime; and when  
The studied harmonies of poet's pen  
And painter's brush, of sculpture and of song  
Unite with these, a joy surpassing ken  
Ensues and kills e'en memory of wrong  
Done or endured when working with the thoughtless throng.

New England's hills, Pacific's peaceful slope,  
Are types. The one shows what has been — the past ;

The other, that which is to be, a hope,  
 Nay! More! a promise of a day full fast  
 Approaching. Crude conditions, iron-cast,  
 Inflexible, have gone and in their place  
 Better been created. Old forms, aghast,  
 Die and disintegrate before the face  
 Effulgent, radiant, of the mighty coming race.

## **The Woman Question** **IN THE LIGHT OF THEOSOPHY**

By PHAETON



### VII

**A** WISER commentary upon the woman question has never been written than Goethe's "Faust." The life of Goethe himself was one long search for the Eternal Womanly. He touched the woman question in all its aspects, not at arm's length, but intimately, vitally, with all its boon of bliss and illumination, with all its bequest, too, of heartache and regret. But Goethe, genius that he was, transformed all the experiences of his life into a series of initiations. From the wisdom born of these sprang the mystic drama of "Faust," full of pure Theosophy. It was not the mushroom growth of a single season, but was, Goethe tells us himself, sixty years a-building.

Goethe pictures to us the Faust of the mediæval legend, alchemist and student of books, a man in middle life. For years he has been searching, searching for the true Light. Yet he has found it not and at last, in despair, determines to commit suicide.

Voices singing an Easter hymn set vibrating an unawakened chord in his heart. He flings away the poison, turns his back upon his books and plunges into life itself. He says,

"Hearken! the end I aim at is not joy;

. . . . .  
 To bare my breast to every pang, to know  
 In my heart's core all human weal and woe,  
 To grasp in thought the lofty and the deep,  
 Men's various fortunes on my breast to heap,

And thus to theirs expand my individual mind,  
And share at length with them the shipwreck of mankind."

Nothing but a brotherhood of soul and suffering will satisfy Faust, although, pessimist that he is, it does not occur to him that humanity may be speeding toward an apotheosis instead of a shipwreck.

After his bargain with Mephistopheles, they go together to the Witch's Kitchen, where is typed the union of the sexes in its lowest aspect. While there he looks within a magic mirror and beholds, for the first time, the form of a woman. This was intended to arouse his lower nature, but it wakens also his higher, and Faust utters the words,

. . . "Can woman be so beautiful?  
Is this recumbent form, supremely fair,  
The very essence of all heavenly grace?  
Can aught so exquisite on earth be found?"

Faust can never again rest until that vision, that divine woman, is found, is claimed and made his own. But, deluded by Mephisto (his own lower nature, personified), he fancies that the infinite womanly,—for nothing less than the infinite would satisfy Faust—is to be found in a beautiful woman whom he meets, Margaret. Faust commands the devil to win her for him, though Mephisto frankly acknowledges that she is too pure. "O'er such as she," he says, "I've no control."

But, alas! the woman nature is dual. Within the woman heart there lies the potentiality of the lower as well as of the higher.

Margaret is a wee bit vain of her pretty face, and the jewels which Mephistopheles leaves in her room are the link between her vanity and the greater weakness to which it opens the door. Goethe has stated in his own way the truth that all Great Teachers have taught, that "at each moment, as we consciously incline toward good or evil, one or the other feeds into and fills our mind." Woe to us if we encourage the evil, for in that case there is no limit to the greater evil that may sweep into our souls to overwhelm us.

In spite of Margaret's intuitive dislike of Mephisto, through her one little weakness he gains a foothold in her nature and at last the old, old story is told over again, full of terror yet so common that its fearful significance has been lost. And it will continue to be told, over and over again, until women realize that they were *souls* long, long before they were women; until they learn to recognize the duality of their own natures; until they sacrifice the lower self upon that altar reared in their hearts to the man whom they love, and not, as did Margaret, consume thereon the higher, the Christos. Verily, the world's karma has been heaped high through the mistakes of an indiscriminating womanhood.

Margaret is overwhelmed at her fate, when she finally wakens to it, and the chapel scene gives us a typical picture of the tossed soul being crushed and taunted by the very elementals which dragged it to the pit. Even the

choir chants, *dies irae*, "day of wrath." But when once the cycle of sin and pain has been entered it must be traveled utterly through, though it may, and does, lead the woman to the very abyss of the Inferno.

Faust, man-like, flies to other experiences, under the tutelage of Mephisto, and we soon find him on the Brocken mount, on the night of the Witches' carnival. He seems to have sunk very low. Yet it is at the bottom of the arc that the ascent upward begins; and thus with Faust. In the very midst of this carnival of selfishness, he sees Margaret, with his inner sight, "pale, distraught, with shackled feet and the eyes of a corpse." In vain Mephisto tries to persuade him that he sees only the Medusa image. Faust leaves the Brocken, abruptly rushes back into the world where he learns that Margaret is in prison, condemned to death for the murder of her, their babe.

The reaction, in the case of such a nature as Faust's, is, of course, extreme. He reproaches Mephistopheles in an agony of remorse, only to hear from him the words that the world even yet flings in the face of him whose heart goes out to the fallen woman—"She is not the first!"

But Faust rises into something like greatness of soul, at this taunt, and he compels the Devil to aid him in rescuing Margaret. Together they find their way to the prison. Margaret is babbling of her babe, her mother, of this and that, her reason quite gone. Faust begs her to fly with him, the guards asleep, the door unbolted, and his passionate words bring her to her senses. But this woman is not the Margaret whom Faust first loved, but a greater than she. From selfish, thoughtless vanity, she has become a willing channel of the Higher Law. She refuses to flee with Faust, for her doom she has borrowed, and she will pay the debt. She is conscious no more of herself, only of the great Light that has entered her soul. Within her is the peace which comes only to those who are passive to the Higher Law. Truly it has been said, "Resignation is the first step in becoming."—(William Q. Judge.)

Faust is on a lower plane than she, the plane of struggle and the personal life. Far from being resigned he is rebellious at what seems to him so unjust. "By no human soul is it conceivable," he cries, "that more than one human creature has ever sunk into a depth of wretchedness like this, or that the first, in her writhing death agony, should not have atoned, in the sight of all-pardoning Heaven, for the guilt of all the rest!" Margaret is more sane than he, and at last, shrinking from his pleadings, she sends him away. "Henry," she says, "I shudder now to look upon thee."

As Faust leaves her, he hears heavenly voices chanting "She is saved," and after that Margaret's own voice faintly calling to him from the heights of her own consciousness, "Henry, Henry."

Although Margaret voluntarily snapped the outer physical tie between herself and Faust, the soul-link remained unbroken. Faust may not know it, and he may wander long, yet the woman's adherence to the Higher even at the utter sacrifice of the lower, is its own assurance that she will some day draw him to herself and that their mystic inner union will become fulfilled in the outer.

Faust, well nigh insane from grief, takes refuge in nature, drinks her Lethean draught, and then plunges actively into political life at the court of the German Emperor.

The Masquerade, devised by Faust and Mephisto (now disguised as the Court Fool) touches many phases of the "woman question." It is well worth study. There are the Garden Girls, the Fates, the Furies, the Graces, and various feminine symbols of industrial life. Lastly comes the Boy Charioteer, Poesy, guiding the chariot of Plutus, wealth. But Avarice (Mephisto, the man) dismisses Poesy from the life of the Court, though the women all wish this miraculous boy to remain. By doing this, by thus divorcing material wealth from the spiritual element, Mephisto gives the tottering state an extra push downwards.

Faust's descent to "The Mothers" is a chapter which critics have failed to interpret. A few have declared it to be nonsense. Goethe himself refused to explain it. Eckermann tells us, "So much remained enigmatical to me in this scene that I begged Goethe to explain it to me. But he only looked at me with big eyes, repeating in his mysterious way:

"*The Mothers, The Mothers! it sounds so strange!*" And he finally said to me "Take it home with you, study it and see what you make out of it?"

The fact that Goethe was a close student of Plotinus, (the predecessor of Hypatia and a Teacher of pure Theosophy), gives us one key to the understanding of this chapter. The *Secret Doctrine* gives us the other six.

Faust has lost Margaret, and he renews his search for the Woman, the Eternal Woman, a search that will lead any soul to the very foundation of things. And so, inevitably Faust himself descends to the basis of things, verily into Cosmic space itself, the Great Mother, the Infinite Deep, Mother of the Gods, herself formless but within whose bosom slumber all forms. It is the germinating chaos, the matrix of all that is and is to be, the primordial Mother. The preliminaries of Faust's descent, suggest a ceremonial magic that was based upon the real.

Faust finds the Eternal Woman not there, yet within the realm of "The Mothers" he discerns the potentiality of Her and the promise that She does and must exist.

Still aflame with desire, still searching for the Woman, Faust plunges into the classic world. There he finds Helena, the Greek ideal, now purified of her sin, all her weakness transmuted into strength. Faust woos and wins her and of their mystic union a miraculous child is born, half god, half human, Euphorion.

It is interesting to know that, according to the meagre mediæval legend, Dr. Faustus once called up the shade of Helena, by magic, for the benefit of his students; that, in the course of time, he married this shade and to them was born a borderland sort of creature that died very early.

Goethe himself said that Euphorion was the Boy Charioteer, Poesy, once untimely banished, but now brought back into life. From Helena, the wo-

man of beauty and the classic world, and Faust, the man of intellect and alchemy, the mediæval ideal, is born the modern ideal, Euphorion, himself impermanent, transient. And he finally vanishes drawing Helena with him. Faust, alone, finds in his arms only the garment of the woman he had loved, the Woman, as he believed, for whom he had been seeking. But Helena was not that Woman and the time would inevitably have come when had she not vanished of herself, Faust must have put her aside.

Again must he continue his search for the Woman, for Her whom not even Faust could anticipate or describe; not the mediæval woman as was Margaret, not the classic woman as was Helena, not the woman of any one time or place, but the Universal Woman, the Eternal Woman, that lode-star which draweth all men and all creatures to higher planes—verily the Redeeming Woman, *the Woman of the Future*.

On the mountains (symbolizing, doubtless, Faust's own higher state of consciousness) he again finds peace after the loss of Helena, and a second time goes to the Court of the German Emperor. He is filled with a great desire to help a disintegrating people, a crumbling state. But he no longer keeps them, as before, at arm's length. The woman-ideal within his heart has lighted there the flame of a great Compassion. His heart is at last bared to every human tear, to every pang in the lives of a stumbling people.

He sees them, helpless, as the vast ocean encroaches on their land, and to save them he determines to build dikes and reclaim the land. Like a Master, he uses all things, even the enemies of the up-building processes of nature, in this work. The *Lemures*, grave-diggers, he arms with spades and transforms into creators, constructors. Even Mephisto is made overseer of the work. And the work of reclaiming land and draining swamps goes on, perhaps for fifty years, until at last Faust stands, a free man, a free people about him, upon free soil.

When the fifth act opens Faust is an old man, one hundred years old. Absorbed in wholly unselfish work he is supremely happy though the Woman has not been found. He has made the supreme sacrifice, in giving up the search for Her for the sake of an orphaned people who needed his help.

He little dreams how near the Woman is, and, as is the Law, the opportunity to take the one step which shall bring him face to face with her, brings with it corresponding lower forces which purpose to blind and delude him so that the supreme opportunity shall be lost. These lower are pictured as women, too, Want, Censure, Need, and Care (*Sorge*).

But Faust defies them. Woman in her lower, personal aspect can no longer tempt nor dominate nor terrify him. Care, in revenge, strikes him blind. Faust is fortunate for, the outer stilled, his inner vision is the more awake. He says:

“Deeper and deeper night is round me sinking,  
Only within me shines a radiant light.”



It is the light of his own intuition, his inner sight, the woman principle of his being.

A free man, the head and heart of a free people, to whom he has brought truth and light and liberation, Faust has found the peace, the moment of supreme joy for which he has been searching. It was this which Mephisto agreed to bring to him, in exchange for his soul.

But Faust won this himself. In it Mephisto had no share, so when he utters the fatal words which are to consign his soul to the Devil, "Verweile du, du bist so schön"—"Stay (blessed moment) thou art so beautiful," the Devil is powerless to claim that which is not his own.

The Forces of Light, silent, unseen, even unthought of, are always stronger than the forces of Darkness on that day of the final battle. And when Faust utters these words and dies, it is Margaret, transmuted, glorified, who draws to herself and to higher planes the soul of him whom she loves and for whom she has waited. She chants,

"The loved one, ascending,  
His long struggle ending,  
Comes back. He is mine."

Yet, though even then she would stoop to lift him, she may not recede one step. She appeals to the Mater Gloriosa, almost tempted again by her great love for Faust to take a step downwards toward him—and it is significant that Goethe puts the sublime words of the Higher Law, not into the mouth of Pater Ecstasticus, nor Pater Profundus, nor Pater Seraphinus nor even Doctor Marianus, but into the mouth of the woman and mother, Mater Gloriosa,

"Go higher still! Thine influence feeleth he,  
Even unto the heights he'll follow thee!"

And Faust, the soul, stripped of the personal, at last rises into mystic union with Margaret, the Eternal Redeeming Woman whom he has been seeking.

\* \* \*

Let the Woman of the Present, when the weight of this old, old "woman question" presses upon her heart, learn the lesson of Goethe's "Faust." It is pure Theosophy if read with the perception of the soul. There she will find that, as there is a personal love so, also, is there a love that is universal, greater than the personal. And it is the Higher Law that the unseen link of the greater love can be kept unbroken only as the lesser love be laid, a bleeding sacrifice, upon the altars of principle. "The Self of Spirit and the Self of Matter can never meet. One of the twain must disappear; there is no place for both."

The woman who dares to do this shall, like Margaret, reach heaven at a single step, though the personal life threatens to sink and perish, though the whole world turns to ashes. Let her not fear. It is part of the Great Delusion which every soul must one day face and unveil. "It is the shadow of thyself outside the Path, cast on the darkness of thy sins." Verily, there is

no other path to go. If the man-soul, book-crammed and worldly wise, *will* go the long way, must he drag the woman with him? Not if she is a soul and realizes it. Not if she knows that such a course would mean the destruction of them both.

She must go before him into heaven, if need be, that mystic heaven which, said Jesus, "is within you," otherwise whence would come the Light on his own path, the Light which shineth in darkness though the darkness comprehendeth it not. His very salvation depends upon this and the Woman of the Future will step out of the personal life to which he would chain her into the eternal life, as did Margaret, not insane nor crushed, but strong, knowing the nature of her deed and daring to abide by it.

All things are cyclic. Never can the physical union of man and woman become transmuted into the real, the mystic union of soul, without intervening experience, alienation. It is the Law. Never, without passing utterly through the cycle of experience, will man find "Das Ewig-Weibliche," the Eternal Womanly. Not until he, as well as the woman has been willing to lose his life can he ever truly possess it. But, that found, the Eternal Womanly within himself, it is of the Higher Law that all the rest be added unto him. Then, and only then, will he rise into real union with the personal woman whom he fancied he had lost.

As with the individual so also with the race. Helena P. Blavatsky has said that "It was Woman who first took Man to the tree of knowledge of good and evil; and if she had been let alone and allowed to do that which she wished, she would have led him to the Tree of Life and thus rendered him immortal."

Like Faust, humanity today, having chosen the long cyclic Path, is searching, searching for the Eternal Womanly, *the Soul*. Dipping into physical gratification, man has found her not. The world of intellect contains her not, though for a long time it deludes him into thinking so. But on he presses, nearer to the Tree of Life today than ever before since his long wandering began, because in his dream of a Universal Brotherhood, he is nearer the plane of soul. And when Man—humanity—finds at last the Tree of Life, he will find that it is the Woman, the Eternal Womanly, that has led him to it.

Goethe was often prophetic, never more so than in the closing words of his Drama of Faust, chanted as they are by the heavenly chorus as the mystic union of Faust with Margaret is finally consummated:

"Here the Impermanent  
As symbol showeth.  
Here the Inadequate  
To fulness groweth.

"The Inconceivable,  
Here is it done.  
The Woman-Soul leadeth us  
Upward and on."

# “Growth from Within Outwards”

By J. F. Knoche



**T**HERE never was a time in the history of the world when the feeling of immortality was absent. The idea may not always have been clothed with the same mental forms by all races and at all times, yet there was ever that inner feeling that life does not become extinct upon death. And if no further reasons were available, this alone would go far to demonstrate the fact that the soul is the mainspring of existence, now and always, and in all things; for what is a dead body without this energizing force? True, it is not dead in the strict sense of the word, as each atom of that body has a life of its own, but coherency is not present, and that which we recognized as the individual is gone. If, as a few of our scientists and modern-day philosophers still hold, the soul with the faculties transcending the physical, were merely the highest expression of physical life and if death were the culmination of all, we should, indeed, find our efforts a sore trial and our lives lamentably purposeless.

However, feeling well assured that the existence of the soul as the guiding and intelligent factor in human life is beyond serious dispute, we may better appreciate the declaration that true, healthy and substantial growth takes place from within outwards. It should, of course, be understood that there is no desire to disregard the physical body, for that is a most important agent in the evolution and growth of the soul. We must hold in mind the fact that the body is the temple, dwelling or instrument of the soul, and if that temple be not kept sweet, clean and healthy, the expression of its divine occupant will be correspondingly imperfect. The body is the point of contact, the battleground, between the higher and lower planes of being, and to bring about the best results and highest expression of both body and soul, an harmonious interplay and relationship must be established. If the commanding self within is given its liberty, and to do this a natural, clean and wholesome physical, moral and mental life is necessary, it will seek out its own way and conditions best adapted for its further development, finally blossoming into the perfect flower.

Is it not a fact that we know very little about the nature of man? We are in the habit of looking upon his exceedingly complex being as little more than a physical body, without analyzing his nature closely and even without taking cognizance of the fundamental classification as given by St. Paul, *viz*: body, soul and spirit—much less the detailed sevenfold classification of Theosophy, accepted of old in the East, and now commanding the attention of the unprejudiced and intelligent in the Western Hemisphere.

An ancient Oracle declared, "Man Know Thyself:" and it is the greatest injunction ever given, for if a man know himself, he will have an understanding of every phase of his surroundings, no matter in what domain of Nature. In times past it was taught that man was an exact copy of the Universe, in miniature, and therefore contained within himself the essence of all kingdoms below, as well as the unlimited possibility of attaining to conscious Godhood. This is the teaching of the old Wisdom Religion, or Theosophy, now brought forward for consideration and acceptance through the medium of The Universal Brotherhood and Theosophical Society and is worthy of our most serious attention; for, if true, it is necessarily the most important idea we can possibly grasp and act upon. We know it is unreasonable to suppose that we have reached our present state of evolution in one lifetime, nor can we attain to the state of Godhood in one short life, so that here the doctrine of rebirth, or reincarnation, fits in and is the only sensible explanation of the most important life-problems. The scoffers and doubters may say what they will, but this doctrine, coupled with its twin doctrine, the Law of Karma, or to speak more plainly, that law by which "we reap as we sow," at once affords an entirely reasonable and comprehensive basis from which to make a study of man.

What a vast difference it makes when the student has good and sufficient ground for entertaining the idea of his own divinity and potential greatness? It creates a new hope and a new joy in living and consequently disposes of the almost hopeless indifference so long displayed in the inquiry into the nature of the human being and its possibilities. Under the influence of these doctrines, man becomes more keenly alive to his surroundings, including the various kingdoms below him, which, instead of continuing to be mysteries, aid him in his comparative studies, so that he soon obtains a clear recognition of the spiritual chord running through all nature. The lower kingdoms offer many interesting and instructive analogies in this study of the soul's growth and its unfoldment may well be likened unto the development of a plant from the seed. Vegetable life grows from within outwards, because the invisible life which produces the growth is within the seed, and here we may further add that the seed-germ also contains within itself the ideal types and forms of the future plant, humble grass or giant oak. These types and forms exist in the Ideal World, generally invisible to our present senses, or, to put the statement somewhat more scientifically, they exist in a higher state than we are at present able to perceive, and, in becoming visible on the physical plane, undergo a gradual change from the finer, higher and inner plane of being, to the grosser and more material without. In some cases, as for instance the Lotus Flower, the complete form of the plant is visible in the seed; but whether we see the ideal form or not, it must exist for it would be utterly unreasonable to conclude that the vegetable, animal or human forms would always develop along certain and well defined lines, if there were no model to follow. Without this ideal type, or to use a homely phrase, without this mould for the thousands of different forms, the world in which we live would reflect a bedlam of

"freaks of Nature" and chaos. Harmonious development and order would be impossible, if, indeed, we should be able to exist here at all. Has it never appealed to you as a sort of miracle that the ears, eyes, nose and other organs and parts of the human form develop in the proper place with such unvarying regularity?

In this growth from within it is true that Earth, Water and Air and the beneficent Sunshine are absolute essentials to vegetable life, but the important thing to remember is, that the heart and life of the coming vegetation lies within the seed. So with the development of the soul within the body; the mode of training, the education, the environment, are all necessary features, but they simply bring about better conditions in which the soul finds opportunity for more perfect expression. This is most evident, for if the individual were not possessed of this possibility of development from within, the endeavor to expand his consciousness would be entirely futile. All things are possible to the soul, else how could we ever hope to gain an intelligent conception of anything? If man applies himself diligently, he may become proficient in any line or vocation, which demonstrates the power of the soul, if given an opportunity to get out of its shell. It simply needs a wholesome, clean, moral and natural physical and mental condition for its best manifestation, requiring no external stimulus to keep it alive, for it has an impetus of its own.

To bring about such desirable environment we must necessarily begin with childhood, as it is natural with children to see the truth in its simplicity, and their understanding of things is often a puzzle to the older heads. It is not a difficult matter, therefore, once we know what is right and how to impart it, to present to them simple Nature-truths and show that for the high purposes of life, the proper treatment and care of the body is needful, so as to make it a perfect instrument for the use of the Divine Soul. Few of us, indeed, are qualified to assume the high role of Teacher, with all that honored title implies, which fact behooves us to hasten to purify our own lives and thus attain to an harmonious, joyous and keenly alert state, enabling us to give expression to that fuller life of the soul. This we students are doing at Point Loma under the wise direction of our Teacher, Katherine Tingley, and we do not hesitate to say that already our lives are permeated with a new joy, a consciousness of greater strength and a higher purpose in life. The little orphans, waifs and others, who are so fortunate in having found permanent homes under the care of Katherine Tingley, are responding wonderfully to the old-new methods introduced by her, as those who have had the privilege of seeing them will testify. This work demonstrates positively what may be accomplished, and forcibly brings to our view the unlimited possibilities of the soul under this simple, yet effective, system of natural education, in which "Helping and Sharing" and self-reliance play such important parts.

With us it is no longer a theory, but an established fact that this mode of training will bring out the highest possibilities of the child and is therefore

far superior to the old method of filling up the mental cavity by driving and cramming. Many parents realize only too well that much of the educational effort of this day is directed to—not what may be brought out, or developed in the young mind from within, but what can be forced into it from without. This gives rise to unwarranted rivalry and competition, frequently resulting in over-taxation of the mental capacities and later nervous wrecks and intellectual dwarfs. Further than this, it has a tendency to cultivate selfishness and relegate to the background the finer qualities of the nature, because they cannot find suitable soil in which to come to the surface, leaving the unfortunate ones victims of a one-sided education with the best part of their natures quite undeveloped. We must recognize the fact that true education does not consist in training the mental and physical faculties alone, but that the development of the spiritual qualities is of the greatest importance. This has been the conclusion of every great Sage since the beginning of time and all sacred Scriptures abound with the mandate. It is a fact, too, that human happiness depends entirely upon the manifestation of the spiritual side of our natures, as most of us well know that physical pleasures and the hoarding of wealth do not engender peace and true happiness.

If we hold in mind the pivotal idea that man is a divine being with unlimited possibilities under proper life-conditions, we can realize that the Golden Age, once existing upon earth, may come again. That such an Age actually did exist can no longer be doubted, for day by day our Archæologists are uncovering evidences of civilizations far surpassing our own in many ways. Then, too, we cannot lightly pass over the thousands of legends and traditions extant in different localities, of the Godlike races supposed to have inhabited the Earth in times past. If we take the trouble to look deeply into these traditions, we invariably find that they rest upon some basis of fact. Our own civilization is truly great along material and intellectual lines, but it certainly cannot be said to have reached a point where we may claim that it is conducive to the highest spiritual development and thus to real happiness. In substantiation of this we have simply to turn for a moment and behold the misery and mental and bodily suffering to be found in every great city and in every clime. And we assert that the primal cause of all this evil is that we have forgotten our true relationship—one to another, we have forgotten the real purpose of life, and above all, that we are Divine Beings—Gods in truth—capable of scaling now almost unimaginable heights, if we but recognize our spiritual power, and give the soul, the true man within each, an opportunity to act out its divine nature and grow like the flower, reaching up to the Light.

# Theosophy in Proverb

By C. W.



IN the English language we find old proverbs, maxims, and sayings of folklore, handed down from time immemorial. In foreign languages many of these have exact correspondences whilst others have the same truths expressed under a slightly different symbolic guise.

These old maxims are valuable, inasmuch as they convey in brief form many of those wise and self-evident teachings, which we all recognize as transparently and obviously true.

For example let us take the proverb: *New Brooms sweep clean.*

This proverb is a short and pithy way of pointing out the tendency in human nature to lack fortitude and continuity of action in well-doing. The man who shows power of persevering concentration on the duties of life is a treasure rarely found. The more usual course is for men to see fitful gleams of truth and right, and to follow these by the good resolves which are more frequently broken than kept. Another proverb tells us the road to hell is paved with such resolves. So, until by the action of the law of cause and effect, a man's character is built up to the point of vantage from which he obtains a more or less clear idea of the object of his existence, he is too apt to be a constant illustration of the proverb about the new broom. Shifting visions of liberty and truth are followed by brief efforts to attain to higher things, and then he lapses again into the drifting life of selfishness and earthly sense, pursuing the illusive visions of a false happiness. As these reveal their falsity and fall upon him, he again sees a brief vision of the truth, and so the weary round goes on. In this way we slowly learn the virtue of constancy and unwearied well-doing.

"*As you have made your bed so you must lie,*" is a proverb with which we are all perfectly familiar. It is simply the recognition written upon the open bible of human intelligence, of the great law of cause and effect by which the perfection of Nature is wrought out. Such statements of law require no proof or elaboration. They are patent to every one, as lying at the root of things. They have been re-echoed and illumined by every religion which has ever uplifted humanity. The Nazarene teacher stated and restated the truth which underlies this proverb, "For I say unto you that not one jot nor one tittle shall pass away from the law till all be fulfilled."

St. Paul said, "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap."

Let us note however that "every cloud has a bright lining" and that every law has a divine and a dark side. This proverb is most frequently quoted

against the evil doer, against the man who has outraged the average standard of conscience of his neighbors. The warning that as each makes his bed so must he lie on it, is put forth that misdeeds will inevitably produce unpleasant results. It is however equally true that good deeds and thoughts are followed by a blessing. We can make our beds either badly or well, either in discord or in accord with the aim of our being. In either case we experience that which we have prepared for ourselves—we reap what we have sown.

Another maxim has come down to us from the old Roman law, and has been virtually adopted by all civilized countries to a greater or less degree. It reads:

*“Qui facit per alium, facit per se,”* which, translated, means *“He who does anything through another—does it himself.”*

This maxim is most frequently used to enunciate the general principle that any man who incites to the commission of a crime, or stands by, inactive while it is accomplished, becomes thereby responsible, along with the actual doer of the deed. Looking closely we shall therefore see that by tradition and common consent the idea is laid down, that responsibility for any action hurtful to the community must be assumed by all those whose sympathy with such action can be defined.

This is a fundamental maxim of our common law. But by reason of the imperfect way in which the law must be administered through the weakness of human judgment it is impossible to determine the measure of responsibility. It is still more difficult to wisely concert measures which shall “minister to minds diseased” by selfishness and low animal instincts and thus to bring about a tendency to betterment.

Certain it is that when any great crime has been committed, a very large number of persons, other than the criminal himself, have been responsible. The study of the mass of thought-suggestion in every community—the mental atmosphere in which people live—with regard to its influence upon certain criminal natures, is yet in its infancy; but careful analytical minds will readily find proofs amply confirming these ideas. The time has gone by when men may claim with any sincerity of belief, that their thoughts are their own. We are becoming increasingly aware that our thoughts are potent for good or ill to all around us. In this way the wretch who, absorbing and focussing in himself the evil of the thought atmosphere in which he lives, commits a brutal crime, may be put to a brutal death by those who are largely responsible for his crime, and who thus advertise themselves to be as bad as himself, finding an excuse for their brutality, under the cloak of justice.

Turning now to the other side of the picture and looking at the bright side of truth, we may observe that the well-doer also acts through others, and that good thoughts and deeds become potent apart from the man who originated them. Once more, *he who acts by means of another does it himself.* Comparatively few men realize this, or are satisfied to take it for a rule of life. We are not satisfied to do good through another without personal reward or the appro-



bation of our fellows. We cannot take too much to heart the truth of another proverb that "virtue is its own reward." How rare are those great hearts who labor for the good of humanity, satisfied that good is done—no matter by whom! This is true altruism, so much spoken of, so seldom seen. Truly this is the great impersonal compassion which is the heart of the World-soul. It is the force which will redeem the race from selfishness and sin.

Let us then realize how closely we are bound together in the bonds of thought, how far-reaching is the influence which each man has upon the general well-being. In the words of the Scripture, "we are parts one of another."

Lastly, let us examine the good old maxim which has so often acted as an inspiration to the awakening soul, "*God helps him who helps himself.*" We clearly comprehend that this help can only imply the aid which harmonizes with the true progress of man and Nature. All other help would be personal and selfish. He who would be helped by God must look within himself for the help he needs, and rousing himself, must "take the Kingdom of Heaven by violence." This is pointed out in every divine scripture of every age. The enthroned Deity within each human heart is "the light that lighteth every man that cometh into the World," and he who pursues the path of self-help, to him at last the Light will be revealed, and he will see it face to face. Then will come the knowledge of his identity with the Supreme.

## What Is Man?

By a Student



**T**HERE is hardly a more important question than this, for upon its answer depends the whole of our outlook upon life. It is true we cannot know man apart from the rest of Nature nor can we know Nature apart from man, but is it not evident from but a cursory glance at the thought of the world that, in spite of the multiplication of books and the spread of learning, man does not know himself, does not know what he is or his relation to Nature? May it not be that the reason for this is that in the search after knowledge almost the entire attention has been given to externals while the essentials have been overlooked or ignored?

The injunction of the Delphic Oracle has been echoed in every age, "Man Know Thyself!" The poet, Pope, wrote,

Man, know thyself, presume not God to scan,  
The proper study of mankind is man.

But to faithfully pursue this study we must include God and the whole Universe, the whole of knowledge and that which transcends knowledge, and as man comes to know himself, his place in Nature, his powers and destiny, he will find that all wisdom and all power will be his. Once begin to investigate along the right lines and the whole of life becomes a marvel, filled with wondrous magic. No fairy tale or ancient myth or legend ever disclosed half the wonders that are contained in the daily life of man if he has but eyes to see them. Science truly has revealed marvels in the structure and exquisite working of the physical frame, in the color and beauty of outer Nature, yet these are but the external expression of the beauty and harmony of those inner realms of life of which science knows nothing or declares beyond its domain.

What we may make of our life today and what our outlook is for the future depend to a degree far greater than ordinarily imagined, upon the point of view, *i. e.*, upon man's own knowledge and belief in regard to himself. The future destinies and fate of a nation are foreshadowed in its thought today, and from past history, its monuments, its architecture, art, music and social customs, as well as from its literature, one may read the prevailing ideas and know the estimate man in any age has placed upon life. How can a man act nobly who does not think nobly, who does not recognize nobility in his own nature? How can he do great deeds if all the time he thinks he is unworthy, a worm of the dust or a miserable sinner? Men who would do great deeds must have confidence in themselves. The stupendous monuments of antiquity, the mighty temples and pyramids, the great civilizations of the past with their art and literature that still remain to us were not the work of worms of the dust, nor of feeble-hearted miserable sinners, nor yet of the descendants of apes. And if our civilization is to continue and be one worthy of the name, able to stand beside and even rise above and crown the great civilizations of antiquity, it must be built upon a true knowledge of man, and he must know himself as able to bring this about—not superficially or as the result of mere mechanical or mental ability, but in his deeper soul-nature with all its divine powers.

There is much philosophy hidden away in many proverbial sayings—As a man thinketh, so is he. For him who wears shoes the whole earth is leather-covered. All Nature appears colored to him who wears colored glasses. All the world smiles for him who has joy in his heart, but to him whose heart is heavy the mirth of others is mockery. One courageous man can inspire a whole army and change defeat into victory, but a pessimistic grumbler is like a plague spot spreading disease and infecting a whole neighborhood.

We see at once the truth of these statements, but does man think aright, are we looking through colored glasses or with clear open eyes at life around us, have we that knowledge and that trust which will enable us to be the one courageous man in the army? These questions are momentous and their answer all depends upon the answer we give to the vital question, "What is Man?"

Where shall we find an answer? There are three main positions taken in the modern world, each of which is a potent factor in the progress of the world. The conflict between Science and Religion, or what is in general included in these terms, has been long and bitter and their antagonistic views as to man have been seemingly irreconcilable. Much of the controversy has been due to the extreme positions taken, to the inability of each to recognize the other's point of view, and to the fact that neither would concede to the other the possession of at least partial truth. It has been the conflict over again of the two knights who seeing from opposite sides the hanging sign of an inn, the one declaring it gold, the other silver, entered into mortal combat to maintain the truth of his words. It behooves us then to take a comprehensive view and not neglect any factor in man's life.

Let us look for a moment at the main scientific and religious teachings now generally held in regard to man. One of the most generally accepted and most important teachings of modern science is that of the origin and evolution of man. But from the standpoint of science, if there were no other factors than those recognized by science, what would be the logical outcome of the conclusion as to man's origin? How can the man who believes his origin to have been a protoplasmic speck and that his end and that of the world on which he lives will be to be resolved again into primordial matter, how can he ever know the higher powers of the soul, or that wider life which is not bounded by space or time? Many a man has been helped to noble and heroic service through pride in his ancestry and the example of his forefathers' great deeds, and on the other hand many a one has sought to excuse his faults and vices and sunk deeper into sin under the plea of hereditary tendencies, as though he were not responsible. If we accept the views of the extreme evolutionists we at least cannot take much pride in our animal ancestry, though it may afford us plenty of excuse for the baser side of our nature. By what perversion of all that is beautiful and noble in life can our modern and scientific investigators have ever imagined or expected to prove that man is the result of mere physical evolution from the ape?

On the other hand what is the religious teaching most commonly given and accepted. It is that man was created by God, that he is the child of God and that God is his Father. But what do we also find as a corollary to this and which is often brought forward by those who refuse to believe blindly but who think? Is man then here without his free will or consent; and he who is born with evil tendencies into a world of evil, how is he responsible for his acts? If God made man and the Universe and all things, whence the evil; is God responsible for that also? And so we find it taught in many of the churches that man cannot rely on himself, that he is a miserable sinner and the child of sin, at the same time that he is taught that he is a child of God. And, too, some teach that although God made all men, yet only a few will be saved and the rest—children of God, though they be—will be everlastingly damned. Is the picture overdrawn? Many people may not personally believe these

things, but they are taught, they are a vital part of the theology of the vastly greater portion of Christendom. And can these things be taught and believed in without affecting the thought and life of the people? But consider for a moment, let us take a common illustration from every-day life—if you needed to employ a man to accomplish an important work, would you take one who had no reliance on himself, who called himself a poor miserable workman? Yet this is the teaching of theology regarding man in the workshop of life.

But there are other factors in the lives of men, which, although unrecognized by either Science or Religion, nevertheless play an important part. In other words man is more than scientific theories acknowledge him to be, and nobler and better than is taught by theological dogmas.

There is, however, another, the most ancient and the newest teaching in regard to man, one which is permeating the whole thought-life of humanity, throwing new light upon the problems of science and awaking in men's hearts a deeper religious sense, broadening the whole outlook, giving a new meaning and a new hope to life. This new teaching is Theosophy. It is new because it is being again taught after having been forgotten for ages, yet it is as old as the Human Race, and there is not a single fact in science that it does not include nor any need of the heart that it does not satisfy. A wider and more comprehensive evolutionary theory was taught and demonstrated ages ago, and the teaching that man is divine and that God is our Father has been given to every race that has ever existed.

Let us look a little more closely at man's nature. We shall find it very complex and related to all else in the Universe. There is in it something of the shining of the sun and the mysterious glimmering of the stars as well as the heaviness and blackness of earth; all the elements—the all penetrating ether, the fire, air, water and earth, all have part in his being; in him are to be found in varying development, the characteristics of all the kingdoms of Nature, the mineral with its crystal gems, its earths and rocks, the plant world with its flowers and fruits, its grasses and shrubs and trees, while from the animal kingdom each species gives its distinctive characteristic to man, the lion, the fox, the wolf, the elephant, the horse, the ox, and—that our scientific friends may not feel that their opinion is entirely without weight—the monkey. And the birds, too, give of their natures to man—the eagle, the peacock, the dove.

It is not only modern science which teaches this but the ancients long ago proclaimed these truths concerning the nature of man. The stone, they said, becomes a plant, the plant an animal, the animal a man. But they did not stop there as science does: man, they knew and taught, becomes a God—one with the Father in Heaven.

But there is one great phase of man's and Nature's life that modern science does not touch. Science has deciphered but a few chapters out of the book of life, and these begin in the middle of the story. Both the opening and the closing chapters are to it unknown and sealed, for it has concerned itself only

with the outer appearances of things. It has recorded a few of the phenomena of life, but one has only to turn to the many conflicting opinions of the greatest scientists to realize how little they truly know of the underlying causes or the purpose of existence. And what these unknown and sealed chapters are it is part of the mission of Theosophy to make known and to unseal.

Man is more than the product of physical evolution; that which is really man is divine. In him the two natures meet. Nature has slowly fashioned for him a body through which he can express his divine powers, she has built for him a temple and she gives it into his charge with all its wonderful powers that he may still further beautify it or degrade it, for its further evolution depends upon his conscious will and effort.

From what source are man's highest aspirations, the power that moves him to noble and heroic deeds, and the power of compassion that prompts him to self-sacrifice? There is no explanation of these except that given by Theosophy and by all the great Teachers, that man is divine, a son of God. A very simple line of reasoning and investigation will show that man is more than an evolution from below, and that his lower nature is an instrument for his use and is not his real self. The very fact that a man can to a greater or less degree control his body, that he can restrain his passions and appetites, that he can direct his mind, shows that he is other than these and stands above them all, and in his moments of perfect aspiration he knows his power is that of God.

Life is a great cycle, the soul descends into matter and clothes itself in garments of ever increasing density until the mineral, the outermost kingdom of Nature is built. Then begins the return journey, the refining of the garments of the soul, the ascent through all the kingdoms of Nature until the human is reached, and then, beyond, the climbing to the height of divinity and Godlike power. And when these heights of blessedness are reached the soul again goes forth for new experience, to build new worlds, to help those others who may have lost their way.

This is Theosophy's answer to the question, "What is Man?" Man is the soul—in essence divine, Godlike, a son of God; and the soul itself, of its own will, acting in accord with the supreme law which is but the expression of its own divine nature, starts forth on its pilgrimage and journeys through the cycles of being.

But what of the problem of evil? The answer to this each man can, if he will, find for himself, if he will but look into the recesses of his heart and life. Man has two natures and it is because of the presence in him of the divine, because he is divine, that he has free will and the power of choice and is himself responsible for the evil that is in the world. But so also has he the power to rise above the evil, to transmute it and turn it to good. In essence he is divine, but in his cyclic journey he has clothed himself with matter. This indeed is a part of the purpose of his journey that he shall ever raise up the material world to greater and greater heights. But in so doing, because of his

Godlike power of will and choice, he has taken upon himself the nature of the material world and gradually has forgotten his own divinity. And so it is that ever a struggle goes on, and as age after age passes there come great teachers to remind him of his royal descent and to arouse him that he may redeem and free himself from the chains which he has woven about himself.

As Goethe said, "There are two natures struggling in my breast." But which of these am I, which is the real true man? We can identify ourselves more and more with either, we can claim kinship either with the beast or the god, and as we answer this question, "What is Man?" so do we sow a harvest of joy or of pain, so do we prepare the way for the progress and happiness of mankind or its degradation and ruin.

Man can make himself what he will.

## A Brief Survey of the Theosophical Movement

By a Student



THE soul of humanity, like a Prodigal Son, left its Father's house, æons ago, to gain experience. And so it has clothed itself deeper and deeper in the wrappings of matter, until at last the time has come when this prodigal soul of man,—ourselves,—has had its fill of the husks of material life and determines to arise and go to its Father, to God, Brahma, Zeus, the Supreme,—the mere name matters not.

And in beginning this evolutionary journey back to God, the soul faces a two-fold duty. Material life has blinded, smothered it, and first of all it must tear away these wrappings as one would tear away veil after veil, that it may see clearly. Its greater duty is this,—to lift to a higher state or plane all those lower entities with which it is clothed or surrounded. The soul *must* help those lives below itself to rise or evolution cannot go forward, for the Law of Laws is Compassion.

But for ages we have not done this. We have been so intoxicated by sense experiences that, instead of lifting and purifying the lives below us, we have dragged them down and plunged all nature into confusion. That is why there is so much pain and sin and discord in the world today.

The Law of Laws includes all. And as all things below us depend for their evolution upon our help, so we in turn look for guidance to Souls greater than ourselves, the Wise Ones of the Race, the gods who, as the Bible says, once walked and talked with men.

Such men are even now upon the earth,  
 Serene among the half-formed creatures here, —  
 Who should be helped by them and saved by them.

—BROWNING

And these, the Elder Brothers of the race, guide, protect and teach us as far as may be, even though we may deny that they exist, even though we may, and do, persecute them when they walk among men as Teachers.

Jesus, Buddha, Krishna were such Teachers, who came to plant in men's hearts the seeds of truth. And as all things are cyclic, so there is a time for planting the seed, and a time for harvest. The wise man does not plant his seeds in the winter and expect to reap a harvest in the spring. And so the Wise Ones of the Race, "knowing the seed-time in the hearts of men," the recurring spring-time of the race-consciousness as it were, come only at such times to plant in men's hearts the seeds of truth.

"There was a sower went forth to sow." That parable tells us the story of all the World Teachers. And always have they brought the same doctrine, the same Truth, known under different names in different ages. In Judea was given the Teaching which later was called Christianity, without creed, without dogma, differing in that respect at least from the three hundred sects that adopt the name today. For the pure doctrines of Jesus became obscured because the movement was left Leaderless at his death.

When Hypatia taught the same doctrine to her students in Alexandria, Egypt, it was called Neo-Platonism. But she was murdered by a mob of fanatics who called themselves "Christians," the movement was left Leaderless, and these truths became again obscured.

Today this same primeval, imperishable doctrine is called Theosophy, and the first Teacher of it in this cycle was Helena P. Blavatsky.

What were the conditions when Mme. Blavatsky came? Half the world was hypnotized by an almost superstitious belief in original sin, and the "worm of the dust" conception of man. The other half had taken refuge in skepticism, materialism, agnosticism, an "Eat, drink and be merry" philosophy "for tomorrow we die" and that will be the end of us.

Religion and science were in complete conflict. H. P. Blavatsky declared that true religion and true science were one. She told the scientist that men were souls, not merely a bundle of molecules. She told the religionist that his salvation did not depend upon the indulgence of a personal God, but upon himself, for he would reap exactly what he had sown, and within his own heart was the real Savior, the Mystic Christ, *Ishwara*.

H. P. Blavatsky came to teach the world, and first of all it was necessary to get the attention of the world. So, to a people that disbelieved in soul she began to reveal some of the powers of the soul and the inner meaning of life.

She came "to establish the nucleus of a Universal Brotherhood," and to those who wished to use the Society simply for purposes of SELF-INTEREST, she said "Rather let the Theosophical Society perish from the face of the earth

than that it should become an academy of occultism or a hall of magic." And she prophesied that if it remained true to its mission the nucleus of a Universal Brotherhood would be established.

And thus, after Theosophy had gained the attention of the world, and even the scientists had been forced to admit that there were soul powers as well as physical, that there were planes of being finer and higher than the gross matter of earth, Mme. Blavatsky showed that the attainment of the Higher Knowledge was through right ethics, right philosophy and right living. She taught them what William Q. Judge later expressed in these words: "Ethics and occultism are not two separate paths as so many erroneously conclude. They are one. Those who think they can pursue occultism without pursuing the path of love, mistake."

Yet never once did H. P. Blavatsky seek to gather about herself a personal following, never once did she claim to be the author of even the merest fragment of this wonderful philosophy. "My doctrine is not mine but Theirs who sent me," were the words ever upon her lips. The living link as she was between humanity and the Great Ones, the Gods, she ever held these up as ideals, ever sought to lead her students into the Path that they, too, might speak with them face to face.

Mme. Blavatsky did not live to see the nucleus of a Universal Brotherhood established. There is a saying in the *Book of Items*, "A pure soul brought to the notice of men will illumine the hearts of thousands but will also call forth from the corners of the earth the hostility of those who love evil."

H. P. Blavatsky died, as all Great Teachers have died, worn out by persecution. For Theosophy, assailing as it did all vice, the follies, the weaknesses of the age, became the target for the shafts of the wicked, the jealous, the ambitious, the ignorant, the conservative, all, in short, who have personal interests to serve. H. P. Blavatsky to save her beloved students and to save this philosophy that it might not again become obscured, became its scape goat. She stood between Theosophy and those who would have destroyed it, and received blows, that had she been selfish, she could have easily avoided.

Standing as she did, the one living link between humanity and its heritage, between men and Divine Knowledge, she was in the very center of that ancient battle of the ages, that has been fought between the general Evil and the general Good ever since "the gods first fell from heaven." Is it any wonder that, obscured as she was by the smoke of that battlefield, few, very few, saw H. P. Blavatsky as she really was, but thought her to be something else? The fire was hot about her. But gold is only purified by fire, it is only the dross which can be burned away. And so the fire and the trial only burned away and killed her poor body.

And when at last she laid aside her overstrained body which she had offered on the altar for humanity's sake, she was able to do what no other World Teacher has been able to do. She was able to leave her work in the hands of an occult successor, William Q. Judge.



William Q. Judge was a co-founder with H. P. Blavatsky of the Theosophical Society. "*My only friend*," she wrote to him, and said, "I trust Judge more than anyone in the world."

How significant are her last words to her students, "Keep the link unbroken. Do not let my last incarnation be a failure." In her letters she said she feared that the American section under W. Q. Judge would be the only one to profit by her teachings. "You are going to replace me," she wrote him before her death, "and take my place in America," and she begged him to be the Savior of the Theosophical Movement in the United States. "She told her students that W. Q. Judge would be attacked just as she had been attacked and she implored her students to defend him, "*when the time comes*." The italics are hers.

For she knew, of course, that W. Q. Judge, stepping into her place, as the living link between humanity and the gods, would become as she had been, the enemy's target, the Society's scape-goat, and she was not mistaken.

This strong, calm man had the same immense capacity for work as H. P. Blavatsky had, and his work after H. P. Blavatsky's death, was the Leadership of the Theosophical Society.

To be sure, *nominally*, he was but H. P. Blavatsky's General Secretary for America. But she herself, *nominally*, was only Corresponding Secretary, and today the President of the Theosophical Society, now the literary department of the Universal Brotherhood, is not the Leader, but one of her students. The position of Leader in this Movement is unique, resting on, and governed by, inherent knowledge and power and fitness and has nothing in common with any merely official position whatever, as the world goes.

To tear down William Q. Judge and in doing so, to destroy the Theosophical Movement, was the object of a more subtle attack.

It was generally understood, in fact some of the students *knew*, that H. P. Blavatsky was the link between humanity and its divine heritage, and William Q. Judge, when he became the Leader of the Theosophical Movement, continued the work which H. P. Blavatsky had begun, of teaching his students philosophy and brotherhood instead of, what some of them wanted, pandering to their motives of self-interest. He performed no wonderful phenomena; *ergo*, reasoned a few, he could not be an occultist and perhaps he was not, after all, a great Teacher as H. P. Blavatsky was believed to be.

Soon, rumors, emanating from the Indian Section of the Theosophical Society, began flying about the Society to the effect that William Q. Judge had been guilty of deceit and fraud in order to give his own suggestions greater weight and gain more power in the Society.

Finally he received an official communication from a prominent member of the Society, then in India, to the effect that an investigation was demanded in this matter. And the aforesaid prominent member, conceiving himself authorized to take action, and assuming beforehand that William Q. Judge was guilty, kindly (!) placed before him these alternatives: to retire from all offices

held by him in the Theosophical Society or submit to a full examination of the charges before a Judicial Committee.

Mr. Judge cabled simply in reply, "Charges absolutely false. You may take what proceedings you see fit."

And so, on July 10, 1894, this Judicial Committee met in London, its members having been summoned from India, America and Europe. The charges against W. Q. Judge were read and it is significant that on that day W. Q. Judge learned for the first time the nature of the charges. He had repeatedly requested copies of them,—the right of any defendant under our common law,—had been promised copies by his accusers, but had never received them. And, which must have cut him to the very heart, these charges were formulated against him by a student who owed to him everything that she did not owe to H. P. Blavatsky.

After three days this Committee ended its deliberations without having reached any conclusion whatever as to the guilt or innocence of W. Q. Judge. Its members learned several things, however, one of which was that under the Constitution this Committee could not be legally called in W. Q. Judge's case, and therefore had no legal basis whatever for coming together. From the published reports of the preliminary meeting of this Judicial Committee:—"Under our Constitution the President and Vice-President could only be tried as such by such committee for official misconduct . . . . the acts alleged concern him (W. Q. Judge) as an individual; and that consequently the Judicial Committee has no jurisdiction in the premises to try him as Vice-President upon the charges as alleged."

It would, therefore, have saved much time, expense, and chagrin, had the chairman of the Judicial Committee been familiar with the Constitution of the Society of which he was a prominent member.

Yet, even assuming that this committee had a legal basis for coming together (which it had not), to decide whether or not W. Q. Judge was guilty of the alleged forgeries, would have the effect of an official declaration and affirmation of a dogma and affix it to the Constitution of the Society. This would be the first blow toward breaking down all the results of nineteen years of unsectarian work, and would violate the foundation principle of the whole Theosophical Movement. For, which fact Mr. Judge pointed out to the members of this committee, the Theosophical Movement was and is wholly unsectarian, absolutely neutral, as an organized body, with regard to all opinions and beliefs whatever. To quote from its Constitution today, "Each person has the right to believe or disbelieve in any religious system or philosophy, each being required to show that tolerance for the opinions of others which he expects for his own."

And thus, after the three days' debate of this committee had resulted in nothing at all, the chairman who had summoned other members from the four quarters of the earth to pass judgment upon one whom H. P. Blavatsky had appointed as her successor and their Teacher, said: (Quoted from the

report published by the enemies of W. Q. Judge)—“The moment we entered into these questions we should violate the most vital spirit of our federal compact, its neutrality in matters of belief. . . . I would resign my office unhesitatingly if the Constitution were amended so as to erect such a belief into a dogma; . . . For the above reason, then, I declare that this enquiry must go no farther; we may not break our own laws for any consideration whatsoever.”

Months before this committee met, W. Q. Judge himself said that the proceedings would come to nothing but a declaration, written by himself, of the non-dogmatic character of the Theosophical Society, and so it turned out. Now how do you suppose he knew?

But the real issue was other than these and it made the convention of such a committee ridiculous, to say the least. The proposal to investigate such charges brought up “serious and complicated questions” involving the higher knowledge of the soul. Such a case could not be tried by any “judicial committee” or any court of law in the world. The inner, soul faculties must be developed before anyone can assume to judge upon such matters. Not a single member of this committee had this higher knowledge,—the reports and particularly the papers and charges written by the enemies of W. Q. Judge contain abundant proof of that fact. And the spectacle of a high-souled Teacher betrayed by one student and dragged before a tribunal by others is a fearful one,—but the world has witnessed it before.

It is as if a five-year-old child should question his teacher’s ability to read Greek. Even assuming that the teacher of such a child or children would hold his Greek Testament before his eyes daily, not because he could read but simply to delude his pupils,—even assuming this, what would a tribunal of children amount to? How could they decide whether their teacher could read Greek or whether he was only pretending to, when they knew absolutely nothing about Greek themselves? Any teacher, as the world goes, who would be questioned as to his knowledge of any subject by students who were not advanced enough to comprehend that subject, would quietly remind his impertinent pupils that either they must trust him, study and wait until they reached the plane of knowledge on which he stood,—or they must leave his class.

That was exactly W. Q. Judge’s position. He was not, however, a mere teacher of the intellect, he was a Teacher of the Soul, and who will deny that, in the life and wisdom of the Soul, we are all children? And such were his students, physically and mentally mature, perhaps, but spiritually infants.

“On these grounds,” said W. Q. Judge, I shall object to a Theosophical Society Committee, while, of course, there will never be any objection from me to a proper investigation by a body of persons who know enough of occultism as well as of Theosophy to understandingly enquire into these matters. . . . By one’s own soul alone can this matter be judged and to prove objectively to another that such beings exist is impossible now, so far as my intelligence can perceive.”

And when later, a Committee of Honor was proposed, it was on these grounds that W. Q. Judge refused it.

There is one case in history very similar, even in details, to the persecution of William Q. Judge.

Go back in thought to the Jerusalem of nearly two thousand years ago. See there a young man, (apparently no more than that to the general public), beautiful, gentle, pure, going out among men day after day in steady compassion; a student of the Law of his land, a Teacher of the Higher Law, opposing with a calm courage the conventions of his day, the hypocrisies of the Pharisees. For the latter, with the scribes, stood for the intellectual culture of Jerusalem.

And we see about this Jesus a little band of students, disciples, who sustained to him exactly the same relation that the students of the Esoteric School sustained to William Q. Judge. They were called fanatics by the multitude, and for three hundred years after Jesus died his followers were despised, persecuted and killed, and to be a Christian in those days was considered to be even more queer and disreputable than to be labelled "Theosophist," ten or fifteen years ago.

Today, it is all different. The present Leader has compelled the world to throw aside its prejudices, and the time is evidently very near when the Theosophical Movement will receive honor from the multitude and when even the intellectual and the wealthy will hold it a rare privilege to be allowed to aid it in its work for humanity.

Outside of this little circle of the disciples or students of Jesus was the larger circle of the multitude, some of whom believed in the Master, others of whom persecuted him, corresponding to the outer body known as the Theosophical Society and the interested portion of the public. Yet, in spite of all persecution, even though the Pharisees sent spies to question Jesus and entrap him, he was not so much hindered in his work because his disciples stood about him like a solid wall of devotion.

For it is the Higher Law that the Great Soul, the true Warrior, may not defend himself. He fights only for others, and if he shall escape being killed by the persecution that always seeks out the Great Teacher, he must have the host about him, his disciples, like a protecting wall. Such a wall the shafts of the enemy cannot pierce.

But when Judas betrayed his Teacher one spot in this wall weakened and crumbled away and the enemy did its work. Jesus was dragged through the streets by a mob (for even his disciples turned and fled) to the palace of the High Priest and before a tribunal, not a single member of which was capable of judging as to the charges preferred against him.

For the charges made in both cases, against the Teacher in Judea two thousand years ago and against William Q. Judge, were identical in animus and in nature.

"Art thou the Christ" (the Initiate)? "Ye say that I am," was the reply.

"Are you the agent of the Helpers of Humanity?" was asked of William Q. Judge, and he calmly replied, "I am the agent of the Helpers of Humanity."

Both committees or tribunals desired proofs. "If I tell ye," said Jesus, "ye will not believe."

"To prove this to you objectively is impossible," said W. Q. Judge.

From this tribunal Jesus was dragged before Pontius Pilate, who said, "Why, what evil hath he done? I find no fault in him."

And strikingly similar in tone were the words of the modern Pilate, "I declare as my opinion that this inquiry must go no farther. We may not break our own laws for any consideration whatsoever."

Neither judge could condemn on the strength of the evidence offered. Why, then did they not acquit, protect, these Teachers and save their work? Because both were deaf to the inner voice and heard only the voices of the rabble, "Crucify him! Crucify him!"

Luke, xxiii:12, is significant and is very prophetic of certain events of this cycle:

"And the same day (that Jesus was brought before Pilate) Pilate and Herod were made friends together; for before they were at enmity between themselves." Comment is unnecessary.

"Father forgive them, for they know not what they do," said Jesus.

These are the words of W. Q. Judge: "I freely, fully and sincerely forgive any one who may be thought to have injured or tried to injure me."

From his trial before Pilate Jesus passed on to the mount of crucifixion. His disciples stood afar off, many of them had fled. They were not strong enough, nor united enough, to save their Teacher at that crisis and stem the tide of evil that was sweeping away His work.

But the centuries that followed have been filled with lessons and many a disciple, through sin and pain, has learned them.

When W. Q. Judge was persecuted in a similar spirit, summoned before a similar tribunal upon a similar charge, which, by its very nature was undebatable and unprovable, his students did not flee. They gathered about him like a wall of support, and tried to shield him from the persecution which did not cease when this Judicial Committee had given its report, but became even more bitter. For crucifixion is still the fashion among those who would rule or ruin.

Through it all he never uttered a word in his own defense. Not a single blow did he strike for himself. "Shut no one out of your hearts," he said, "but work on." But at last it became evident to his students that a portion of the Society was becoming hopelessly corrupted, for nothing so ruins the soul as jealousy and suspicion. They saw that, like a gangrened spot in a physical organism, this corrupted portion would cause the decay and disintegration of the whole body if not cut out. They saw that "the real issue was around H.

P. Blavatsky," and that the work which she founded would be destroyed if some radical action were not taken.

Accordingly, at the convention held in Boston in April, 1895, these loyal students reorganized the Theosophical Society, brought it back to the lines laid down by H. P. Blavatsky, and elected William Q. Judge President for life, with power to nominate his successor.

W. Q. Judge lived less than a year after this reorganization, and in March, 1896, worn out as was H. P. Blavatsky, by persecution, he died. His successor, nominated by himself, was and is the present Leader, Katherine Tingley.

To give an adequate survey of the work accomplished by the present Leader would require a book.

H. P. Blavatsky brought back to a world that had lost it, the "Heart Doctrine," and planted its precepts, like golden seeds, in the minds and hearts of her students.

W. Q. Judge carried the Movement through the intellectual stage, for the present is an intellectual age and men will not accept on faith doctrines they cannot accept on reason.

Katherine Tingley lifted the whole Movement from a "study" to a "work" basis, from the plane of theory to that of practice, from the plane of the intellect to that of the Soul. In a word, the third Leader has made Theosophy practical.

Within a few months after the death of "The Chief," Katherine Tingley, with seven of her students left New York (in June, 1896) on a Crusade around the World. The Crusaders were absent nearly a year, and in all the countries visited, strong centers for Brotherhood were formed, public meetings were held and in the larger cities "Brotherhood Suppers" were given for the very poor.

In February, 1897, the Crusaders touched America again on the Pacific Coast, and on the 23rd of that month Katherine Tingley, with impressive ceremonies, laid the corner-stone of the School for the Revival of the Lost Mysteries of Antiquity, at Point Loma, California. For the establishment of a great Temple of the Soul, a School of Occultism in America, which was to become a center of spiritual light for the whole world and for the future, was one of the great objects which H. P. Blavatsky had in view when she founded the Theosophical Society in 1875. The founding of the S. R. L. M. A. was therefore the culmination, in a sense, of all the work done by H. P. Blavatsky and W. Q. Judge.

But a greater event took place a year later which placed the whole Theosophical Movement upon a higher plane, and that was the founding by Katherine Tingley of the Universal Brotherhood Organization on January 13, 1898.

One month later, on February 18, 1898, the Theosophical Society, in convention assembled, formally merged itself into this Organization and became the Literary Department thereof. And the object for which H. P. Blavatsky and W. Q. Judge gave up their lives was accomplished, for the nucleus of a Universal Brotherhood was established.

The department for practical humanitarian work is the International Brotherhood League. For the present Leader holds, as did H. P. Blavatsky and W. Q. Judge, that unless Theosophy be made an actual living power in the lives of men, unless those who profess it actually help to relieve the pain and want of the world, it is of no value and the Movement will degenerate into a lifeless sect or cult, useless and dead.

Besides the humanitarian work done by all the Lodges all over the world, members of this League during the late war, erected hospital tents at Montauk Point and extended relief and aid to over nine thousand sick and exhausted soldiers. Later realizing that the greatest suffering often follows in the trail of war, Katherine Tingley and a little band of her students went to Santiago, Cuba, and aided by the Mayor of that city, they gave relief, food, clothing, medicines, nursing and needed care to over ten thousand of these forsaken people, an immense work when one considers that it was done without money and without price. For the League pays its officers no salaries, it is non-political and unsectarian.

The Indian Bureau, established by Katherine Tingley, will be the means of affording much help to the people of India. Through it much aid was given the natives during the famine of 1896-7, at the time the Crusaders were in that country. Had W. Q. Judge gone to India as he intended to do, he would have prepared the way for this work, but the persecution which he suffered undermined the health of a body that was always frail and when a serious illness seized him, as the result of the persecution he endured, he was unable to resist it.

One of the most far reaching of the departments is the Isis League of Music and Drama, the members of which have presented "The Eumenides" by Æschylus, and later, another mystery-drama, "The Travail of the Soul." To-day the members of the League are giving, from month to month, Greek Symposia, mystery-dramas all of them, in nearly every part of the world.

There is also an Esoteric School of Theosophy of which Katherine Tingley is the Outer Head, and which is the real heart and center of the Theosophical Movement.

But if you would investigate this stream of influence at its source, go to Point Loma. Two years ago it was a sand heap, overrun with gophers and rattlesnakes, no vegetation, no water, no inhabitants. Today it is an actual Paradise, water in abundance, covered with vegetation from almost every zone and flowers everywhere.

There you will see the Home of the Students, the great domed Loma Homestead. Close beside it stands the purple domed Aryan Temple, built as a memorial to William Q. Judge and H. P. Blavatsky. And within it the students daily present the truths of Theosophy to the crowds of tourists and visitors who come there.

Down by the sea extensive grounds are being laid out and a great natural amphitheatre where the Olympian Games, now re-established by Katherine

Tingley, will take place. For a perfect physical development is entirely theosophical, and it is the Leader's desire to place athletics on a plane where they shall become factors in aiding the soul to express itself and not, as is usually nowadays the case, factors in debasing it. Archery, in particular, in which W. Q. Judge was an expert, is also practised by some of the students.

But, greater than all this, there is upon Point Loma, a community of people, students, who live, *actually live*, think of it!—a life of Universal Brotherhood, each helping, each sharing, each centering his attention upon his own duty—and upon his own shortcomings as well, which latter is the great secret. All are devoted to the Leader, their Spiritual Mother, all are working together to build this City of Light.

The Great Temple is not yet built, but the stones are being prepared for it as fast as may be for they are but symbols of the living stones which are being cut and shaped by the hand of the Master Mason for their place as foundation stones for the future perfect Temple of Humanity.

And at the center of all, and greater than all in the higher sense, is the tented City of Promise, the little City Beautiful, where live the children. Here is the International Lotus Home for Children. Here the Leader, aided by her students, is training these little ones from America, England, Germany, Cuba and other lands, for their future work as spiritual helpers of their own people. They live the life of the soul, *knowing that they are souls*, to whom nothing shall be impossible, neither shall there be anything unrevealed.

Years and years ago H. P. Blavatsky said, with an aching heart, "If we had money, we would found schools which would turn out something else than reading and writing candidates for starvation. . . . We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and, above all things, unselfish." (*Key to Theosophy*).

Today, all and more than she dreamed of is being accomplished. Do we realize what this Raja Yoga School means for all humanity? In it alone were all other departments of the Theosophical Movement swept away, lies the pledge of the Golden Age.

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"And he took a child and set him in the midst of them; and when he had taken him in his arms, he said unto them,

"Whosoever shall receive one of such children in my name receiveth me."

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"Are you in earnest? Seize this very minute,  
What you can do, or think you can, begin it."

"God cannot give his highest and his finest things except we become prepared for them; and that preparation means work."



## Sign-Posts Along *the Path*\*



**P**ERHAPS those who have engaged in discussions about whether it is more advisable to become acquainted with the Astral Plane and to see therein than to study the metaphysics and ethics of Theosophy, may be aided by the experience of a fellow-student. For several years I studied about and experimented on the Astral Light to the end that I might, if possible, develop the power to look therein and see those marvelous pictures of that plane which tempt the observer. But although in some degree success followed my efforts so far as seeing these strange things was concerned, I found no increase of knowledge as to the manner in which the pictures were made visible, nor as to the sources from which they rose. A great many facts were in my possession, but the more I accumulated the farther away from perception seemed the law governing them. I turned to a teacher, and he said:

“Beware of the illusions of matter.”

“But,” said I, “is this matter into which I gaze?”

Yes; and of grosser sort than that which composes your body; full of illusions, swarming with beings inimical to progress, and crowded with the thoughts of all the wicked who have lived.”

“How,” replied I, “am I to know aught about it unless I investigate it?”

“It will be time enough to do that when you shall have been equipped properly for the exploration. He who ventures into a strange country unprovided with needful supplies, without a compass and unfamiliar with the habits of the people, is in danger. Examine and see.”

Left thus to myself, I sought those who had dabbled in the Astral Light, who were accustomed to seeing the pictures therein every day, and asked them to explain. Not one had any theory, any philosophical basis. All were confused and at variance each with the other. Nearly all, too, were in hopeless ignorance as to other and vital questions. None were self-contained or dispassionate; moved by contrary winds of desire, each one appeared abnormal; for, while in possession of the power to see or hear in the Astral Light, they were unregulated in all other departments of their being. Still more, they seemed to be in a degree intoxicated with the strangeness of the power, for it placed them in that respect above other persons, yet in practical affairs left them without any ability.

Examining more closely, I found that all these “seers” were but half-seers—and hardly even that. One could hear astral sounds but could not see astral sights; another saw pictures, but no sound or smell was there; still others saw symbols only, and each derided the special power of the other. Turning even to the great Emanuel Swedenborg, I found a seer of wonderful power, but

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\* Extracts from *THE PATH*, Vol. V

whose constitution made him see in the Astral world a series of pictures which were solely an extension of his own inherited beliefs. And although he had had a few visions of actual everyday affairs occurring at a distance, they were so few as only to be remarkable.

One danger warned against by the teacher was then plainly evident. It was the danger of becoming confused and clouded in mind by the recurrence of pictures which had no salutary effect so far as experience went. So again I sought the teacher and asked:

"Has the Astral Light no power to teach, and, if not, why is it thus? And are there other dangers than what I have discovered?"

"No power whatever has the astral plane, in itself, to teach you. It contains the impressions made by men in their ignorance and folly. Unable to arouse the true thoughts, they continue to infect that light with the virus of their unguided lives. And you, or any other seer, looking therein will warp and distort all that you find there. It will present to you pictures that partake largely of your own constitutional habits, weaknesses, and peculiarities. Thus you only see a distorted or exaggerated copy of yourself. It will never teach you the reason of things, for it knows them not.

"But stranger dangers than any you have met are there when one goes further on. The dweller of the threshold is there, made up of all the evil that man has done. None can escape its approach, and he who is not prepared is in danger of death, of despair, or of moral ruin. Devote yourself therefore, to spiritual aspiration and to true devotion, which will be the means for you to learn the causes that operate in nature, how they work, and what each one works upon."

I then devoted myself as he had directed, and discovered that a philosophical basis, once acquired, showed clearly how to arrive at *dispassion* and made *exercise* therein easy. It even enables me to clear up the thousand doubts that assail those others who are peering into the Astral Light. This too is the old practice enjoined by the ancient schools from which our knowledge about the Astral Light is derived. They compelled the disciple to abjure all occult practices until such time as he had laid a sure foundation of logic, philosophy, and ethics; and only then was he permitted to go further in that strange country from which many an unprepared explorer has returned bereft of truth and sometimes despoiled of reason. Further, I know that the Teachers of the Theosophical Society have written these words: "Let the Theosophical Society flourish through moral worth and philosophy, and give up pursuit of phenomena." Shall we be greater than They, and ignorantly set the pace upon the path that leads to ruin?

*True Progress,—Is it aided by watching the Astral Light?*

—Bryan Kinnavan, page 112

# Students' Column

Conducted by J. H. Fussell



## THE MEMORY OF PAST LIVES

**W**HAT is an earth life? When towards the close of an earth life we look back, what do we find? A series of experiences of our consciousness surrounded by other centers of consciousness with which it was in contact through the senses, and the ideas aroused in us by this interaction joined to our feeling of responsibility, depending on the character which we brought along, when entering physical existence. Our life is thus a continual stream of modifications of our consciousness, and if we can recall this whole stream into our feeling, we remember our present life. Is there a man capable of doing it? We can recall certain parts of our present life vividly, and if we do it, we see the surroundings of that moment, the old faces, and all that impressed us just then, and we pass once more through exactly the same feelings we had—in fact, we live that moment once more. If we could thus recall successively every moment of our present life, we should live our present earth life once more. The difficulty in doing this, even for this present life, is very great, although we have still our brain and nervous system, which are the keys to open those parts of the world's register which are concerned with each one's thinking. The registering is done *by* the brain and the nervous system, not *in* them; for if it were *in* the brain, every recollection would be destroyed when the brain is destroyed.

We all know of certain historical persons about whose lives we have read. If now somebody should affirm to us, that we were one of these in our last incarnation, and if we believed it, would we know any more than we have read about that historical person? And what do we know about him? Merely a few facts of a life-long career without feeling his thousands of feelings which made up his life.

To remember an incarnation means to pass successively through all the impressions a man has gone through, and if we do this what else is it, than to actually live that life once more, not only in the man as a separate something but surrounded by the whole stage decoration about him, which impressed his senses, thoughts and feelings. Thus remembering a past incarnation means to live a life of a man actually once more. We might just as well say that our present life is but a remembrance of a past incarnation, which has been gone through by us a thousand years ago; and that we actually and really live in a body a thousand years younger, say in the year 2901. And why not? The real omniscient man within us may at this very moment really have another body and count the year 2901. In this way we may go ahead as much as we please, and thus get over the conception of time. As all our being is

but a state of consciousness, and whether we go back or whether we go forward, that spark of the absolute within us, partaking of the nature of the all-pervading absolute, knows of no time or limit.

It is said "History repeats itself;" we might say "History always is!" We have only to choose a moment in the illusion called time, enter into that illusion, stop there, and following the unfolding of this illusion, live in it, seemingly with body, senses, thoughts and feelings of a man, surrounded by bodies, senses, thoughts and feelings of others within this great world stage of illusion. This we can only do of course, when we are outside of illusion and choose to enter or re-enter it. But as we are actually in it, we cannot do it. Thus if we mean to enter into this maya or illusion at another moment of time than this present one, we have first of all to step out of it, and then re-enter it at a moment and under such conditions as correspond to the life of a man whose career we choose to live through once more.

If that man was once the covering of our own monad (or life-unit), then the process may be called remembering a past incarnation. This stepping out of illusion into absolute knowledge and then back into illusion is what the alchemist has to do when he transmutes one metal into another; the one must be reduced to its ultimate, which is the root of all metals, and out of it a new metal be created possessing qualities which in the physical world correspond to those named by us gold, silver, tin, etc.

What is the way to step outside of this illusion? It has been declared of old as well as now to be Yoga. There is no other way, and it must be entered upon and followed until its end by those who want to reach the goal. We know where the entrance lies and which is its first portal: It is unselfish love, Brotherhood. Let no one believe that by meddling with deceiving spooks or by astral phenomena he may get the recollection of former incarnations; on the contrary, his illusion will be increased, and the increased ignorance will have to be got rid of before the real path is entered.

Those who enter the Path certainly do not do so for the purpose of remembering past incarnations; they do it because they feel it to be right, and that it is to be done, and if recollections of former lives are unclosed to them as well as many other hidden things, these will just be new landscapes along the Path. For most of us the fact of living once more the life of a Roman slave or gladiator, or that of a cruel Roman soldier, consul or general could hardly be said to be pleasant.

M. A. OPPERMAN

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PROBLEM:—A certain pyramid has a square base  $10 \times 10$ , and its sides are equilateral. What is its altitude?

This example can of course be worked out with the aid of the 47th Problem of Euclid; but there is a far simpler method, one that teaches a lesson of its own.

Draw a square  $10 \times 10$ ; next draw the two diagonals.

The distance from one of the vertices or corners of the square to the center where the two diagonals cross will give the altitude of the pyramid.

In some respects the pyramid is a fit symbol for man. It rests on a square base, its apex pointing upward, symbolizing the earthly man whose course is upward to the divine.

In order to know the altitude to which one's aspirations will bring one, find the distance from the corner to the center, or from the mind to the heart, from the action to the motive.

Let us therefore go to the heart center for advice, its answer will invariably be Compassion for humanity.

Thus will man rise to such a height that his character be equal-sided and noble.

The sides of the pyramid will be equilateral triangles; a symbol for regenerate man, harmoniously developed and equal-minded.—R. C. H.

## Mirror of the Movement



### News from Loma-land

This has been a month of anniversaries. One of the chief events was the impressive celebration of the Fourth of July, Independence Day, a great and special day with all Americans. At Loma-land we made it a great International festival. All the students proceeded to the Amphitheater in their students' garb, carrying the flags of all nations. The long procession in white, with the brilliant-hued flags flashing in the sun, as they marched in winding line to and from the Amphitheater was most picturesque, and the whole ceremony was deeply impressive. Many songs were sung, "My Country, 'tis of thee," "The Star Spangled Banner," etc. The words of the former are suitable to be sung by persons of any country, being expressive of the broadest sentiments of liberty and patriotism. They are sung to the same air as "God save the King," and at the suggestion of the Leader, the American comrades sang one verse of the British national anthem during the proceedings, a brotherly act that was warmly appreciated by the English students present.

Most interesting addresses were given by the national representatives, and it was observed that thirteen national flags were held by students hailing from the countries they represented, the remainder being carried by proxies. The gaining of the Independence of the Soul from the tyranny of the lower nature was the main theme of the speeches, and the lack of this independence being given as the basis of national and international difficulties throughout the world.

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### The Children's Celebration

In the evening the children had arranged a beautiful celebration, which also took place in the Amphitheater. All the students took the part of dark-vestured pilgrims in their search for the Path of Life and to gain entrance to the "City Beautiful," which was guarded by the children of the Raja Yoga School in their students' dress of white and gold. At last, after having descended into the depths and having helped some who were crying out in distress in the ravine below, they found the narrow way leading up to the place where the children and the Leader were awaiting them. The pilgrims next ap-

peared in white, climbing the cliffs and then formed in line around the children, making an effective picture. Songs followed and speeches from four of the lady students, each representing one quarter of the globe. Then the boys,—“The New Century Guard”—escorted the Leader to the Homestead, followed by the long procession of children and adults, a beautiful spectacle. A full account of this unique day, which closed with an elaborate display of fireworks, is given in the “New Century.”

\* \* \*

### July 6th

Early in the morning of this day the Comrades assembled beneath the Leader's window and at the hour of sunrise greeted her with a song. Some little testimonies of respect and affection were placed at her door in the name of all the students and many from all parts of the world. Later in the day a heartfelt birthday greeting was given to her in person, during which the Comrades marched around the interior of the Rotunda singing “Loma-land” and “Hail to the Wakening Glories of the Day,” and carrying the Universal Brotherhood and American flags. In the evening the Raja Yoga children gave one of their “family gatherings” at the Large School Tent to which we were all invited. It was a delightful event with the genuine home touch which the presence of the children always carries. The boys, at the suggestion of the Leader, gave short speeches explaining why, in their opinion, the Raja Yoga children were happier than the grown-up people. Many amusing remarks were made by the boys who generally concurred in the opinion that the failure of the adults to rise to the highest ideals was owing to the faults of their early education! One boy said that the grown-ups were “over-civilized” which was warmly approved by every one. Another said, one reason the children were happy was that when they had a disagreeable duty to do, they were taught to go and do it at once without worrying about it, and that then the thing became much more pleasant.

\* \* \*

### E. A. Neresheimer's J o u r n e y

On June 22nd the Comrades took the opportunity of Brother Neresheimer's departure on a short visit to New York to show their love for him and appreciation of his unswerving devotion to the Cause of Universal Brotherhood through many long years of severe strain and persecution and anxious work. The young warriors of the Raja Yoga School arranged and most successfully carried out a serious “Trial,” in which Mr. Neresheimer was charged with the heinous offences of being a member of The Universal Brotherhood, of preferring to lead a life of unselfishness instead of one of ease and comfort like the rest of the world, and of working for humanity and trying to make others happy! After many amusing pleadings he was found guilty of all the charges and condemned “to go on singing and working for humanity” and was conducted forthwith to a seat of honor where he was given flowers by the Lotus Buds and Blossoms. One of the children, Kate Hanson, daughter of one of the Cabinet Officers, and one of the representatives of the I. B. L. Colony school read a beautiful greeting. Many heartfelt speeches were then made and the Leader dwelt touchingly on the noble service E. A. Neresheimer had done again and again for the great cause of Universal Brotherhood, his devotion to the Chief, W. Q. Judge, his self-sacrifice, and loyalty, which had helped to preserve the work at those critical times when the enemies of humanity were straining every nerve to gain possession of it, and of the very ground upon which we were standing. In the evening at a social gathering sundry keepsakes were presented to Brother Neresheimer and many eloquent speeches were made, testifying the feelings of the Comrades. The next day, a large party, consisting of the Cabinet Officers residing at Loma-land and several other students, accompanied Mr. Neresheimer to the train and gave him a hearty send-off, bidding him “au revoir.” We have just received information from Brother Neresheimer that he will return on August 5th to remain permanently.

### Lectures at San Diego Opera House

These largely attended meetings are being continued regularly on Sundays, and great attention and enthusiasm are shown by the interested audiences which usually number about six hundred, sometimes many more. Three or four students read from the scrolls on subjects adapted to the great needs of the day; the following are some of the titles of the papers read: "Dangers Threatening Modern Civilization;" "The False and The True;" "The Joy of Life;" "Theosophy's Answer to the Problems of Life;" "The Nations' Needs;" "Theosophy in Proverb;" "Hypnotism—A Warning," etc., and exquisite music is rendered by members of the Isis Conservatory of Music who are already gaining a world-wide reputation for their classical efforts. High class trios for violin, viola and piano, violin or piano solos and an occasional song from the musical portion, which is very much appreciated and through which good, elevating work is being done for the people.

\* \* \*

### Aryan Classes

In connection with the above these classes have now been established, and are well attended by many who have been helped by the Sunday meetings and who wish to pursue the study of Theosophy more deeply. Our Homestead Tally-ho brings them every Sunday from the city to Loma-land where they meet in the Aryan Temple under the direction of some of the older students, thus forming a new link in the work of William Q. Judge. The highest promise is shown for the greater development of this work. The following extracts speak for themselves. They are selected from a large number of enthusiastic letters received in connection with the public meetings and classes. "We are in full sympathy with your beautiful work . . . and know that the results must be for the uplifting of, and placing mankind upon a higher plane of thought, from which, of necessity, a new and broader view of the ultimate purpose of life must be obtained." "We sincerely hope to become better enabled to co-operate with you in the noble and selfless work for humanity, which the Brotherhood, with Katherine Tingley as Leader and Official Head, have begun;" "Assuring you of my profound respect for the noble work you are doing in the line of religious progression," etc.; "I think your Sunday evening exercises are doing much good, especially because of the eminently practical character of the papers read. The excrescences that have been superposed upon Christ's teachings by a false Theology will far more readily fall away by presenting simply their opposites than by aggression of any sort. I wish you success in all presentation of Truth."

\* \* \*

### New Arrivals

Miss White, the well-known California artist from Pasadena has lately arrived. She is now a resident and her studio is in one of the new and delightful Bungalows. On July 9th we welcomed with great pleasure Colonel Hooper from Brooklyn, an old supporter of the work and a staunch veteran in more senses than one. Two of the Chicago comrades also recently arrived, Miss Edwards and Miss Young, the latter prominent in educational work in Chicago, also Mrs. Anna Percy from Providence, R. I., one of the staunch devoted workers who has come to stay permanently. On July 16th we welcomed home again Mr. and Mrs. Spalding and with them Madam Spalding, Mr. Spalding's mother.

\* \* \*

### International Lotus Home

Extensive additions are being made to the Children's Group Homes and other buildings to accommodate about forty more children who will arrive from Cuba within two weeks from date of this issue of the Magazine. The cable message sent to our worthy and esteemed Brother, Emilio Bacardi, Mayor of Santiago, read as follows:

HONORABLE EMILIO BACARDI, *Santiago, Cuba*:

It is my pleasure as Official Head of the Universal Brotherhood and Theosophical Society, to give you as Mayor and as a brother, the privilege of selecting twenty Cuban orphans between three and seven years old; four under seven whose parents will relinquish all paternal claims; two twelve years old; total twenty-six, half boys, half girls; to be brought here and educated at the expense of this Organization in Raja Yoga School. Will send three reliable representatives to Santiago within three weeks. Will you not make your promised visit with them? Financial and all particulars by mail.

KATHERINE TINGLEY

The number mentioned in the cable message has since been increased.

\* \* \*

### **A New Cuban Crusade**

In connection with the above, the Leader has planned a Crusade to Cuba, the first outcome of the Twentieth Century efforts in this direction. The members of the Crusade are all Americans: Dr. Gertrude W. Van Pelt, a member of the Cabinet of The Universal Brotherhood and Superintendent of the International Lotus Home; Miss Ethel Wood, Assistant Superintendent of the International Lotus Home; J. Frank Knoche, one of our young but most energetic students, whose business ability and training ably fit him for the general management of the Crusade. With these will go, as a juvenile representative of the Raja Yoga School, Antonio Castillo, one of the young Cuban patriots, who was brought to this country about a year ago by the Universal Brotherhood. He is thirteen years old and the Leader speaks enthusiastically of him as one of the shining lights of the future and an honor to Cuba.

\* \* \*

### **Loma-Land Improvements**

Once that Katherine Tingley makes a plan it grows like magic. To some her plan of some years ago of elevating athletic sports to a balance of refined, healthful and innocent exercise, such as will help to build up a better type of men and women, was quite intangible, but those who have the privilege of seeing this work advance *e. g.*, in the golf links which are stretched along the steep banks of the Homestead grounds and down to the shore, and the great amphitheater which she is building in one of the deep canyons of the School of Antiquity grounds, with a seating capacity of 2,000, stand amazed at the clearly defined possibilities for adapting the purifying teachings of Theosophy even to innocent games and sports such as the ancients had. Surely recreation and physical exercise taken in such a way and made a living power for good must in time turn the ordinary pleasure-seeker and lover of brutal sport on to a new path. "Life is Joy"—and this can be brought out even in its deeper sense in physical recreation which, as the Leader says, can be made to serve the purpose of the soul, and thus kill out the brutal, the vulgar and the unseemly. It will interest those who are in sympathy with our work to hear that the winter season at Loma-land will open with the inauguration of the sacred plays and games.

\* \* \*

### **Nature Notes**

There are still a goodly number of wild flowers in bloom but, of course, the rush of floral wealth, so wonderful a month or two ago, has now diminished. The weather is delicious, a refreshing breeze keeping the air cool and pleasant every day. The terrible heat of the Eastern States of America of which we read such sad accounts is unknown here. For health, pleasure or work, especially for our special activities, the climate here is absolutely perfect. The nights are very brilliant now, and with the planets Jupiter, Saturn, Venus and Mars all visible, the sky presents an unusually interesting spectacle. On dark nights a wonderful phosphorescent glow lights up the rollers as they gently break upon the shore. The mystic radiance is very striking and can be seen fringing the coast of Loma-land for miles.

OBSERVER





SIGNING THE DECLARATION OF INDEPENDENCE

# Reports of Lodges



## U. B. Lodge No. 56, Pittsburg, Pennsylvania

We held our Monthly Public Meeting on June 9th and had good attendance, the subject being "The Signs of the Times," was listened to with interest by all present. On June 13th we held a Social and as this was the Anniversary of the Crusade a large part of the evening was devoted to discussing the object and benefit of the Crusade and the work of the three Leaders.

The members' meetings are fairly well attended and the earnest, faithful, workers always try to be present and give what aid they can to demonstrate that Brotherhood is a fact in nature.

The Study Class in Allegheny is still being continued and we often see important points in the "Key" which only study and comparison bring to the surface.—H. N., *Secretary*



## U. B. Lodge, Sioux City, Iowa

The monthly public meeting was held in our Lodge Room May 13th. Three addresses were given by different members after which Miss Wakefield read a very interesting paper on the fifth object of the International Brotherhood League. The program throughout was instructive as well as entertaining and the audience seemed to appreciate the efforts put forth by the members. The third presentation of "Hypatia" occurred at the Court House on the evening of May 23d. It was preceded by a fine musical program in charge of Miss Bessie Scott, a violinist. Those taking part in the Symposium entered into the spirit of it more fully than ever before and it was noticeable that the audience was impressed by the dignified and earnest rendering of the play.—Mrs. H. D. Pearce



## U. B. Lodge No. 7, San Francisco, California

Universal Brotherhood Lodge No. 7 gave a performance of the Greek Symposium "A Promise," on June 13th.

The stage was a bower of green and flowers, and a gauze screen between the players and audience added a distant and filmy appearance to the scene.

The "Ode to Apollo" at the appropriate time created a marked impression upon the audience, coming as it did from an unseen singer. The audience was most appreciative. In every way, as it should have been, the performance was a marked improvement over any yet given of this beautiful Symposium.—H. B. Moxges, *Secretary*



## U. B. Lodge No. 6, Liverpool, England---Monthly Report

The month has been uneventful as regards the public Universal Brotherhood meetings, the benefit of conserving energy still more evident. Inquiries about our work are being tendered now through some of our "Lotus Buds."

The members' meetings are full of vitality and the study of "The Key to Theosophy" is proving most helpful. New features and beauties are sensed, and in the light of current events, are very significant. Altogether this class of study is doing good, opening our minds and preparing us for the events looming on the horizon of human life.

We held our annual meeting during the month, the Lodge officers were re-elected. We are far richer than ever, and we have accomplished more work than ever in the Lodge history, from the days of the Theosophical Society in England. The Lotus work is progressing grandly. We are glad and rejoice exceedingly, for England's future depends up-

on the children being lovingly guarded, cherished and nourished in those principles which the warriors H. P. Blavatsky and W. Q. Judge laid down their lives for. We are determined to stand fast, to safeguard these young warriors and do all possible for them. On April 15th the children gave an entertainment, on lines similar to that given in New York some months ago, and the proceeds have been sent to the Raja Yoga School, Avenue Road, London. The audience were fascinated and a mother in the audience desired her children to be admitted, and the three little tots are now regular attenders. One about three years old speaks of the "Brudderhood" in a prattling way so typical of child life. Amidst the distractions of civic, social and political life, raging in our country, we rejoice in the organization, knowing full well it is the only "hope" and our hearts yearn with love and gratitude to the beloved Leader at our head and we will stand firm, for beneath all "Life is Joy" and a spiritual atmosphere is being created in our midst because of knowledge, and in time the "fountain of living waters" shall flow throughout our land and the world.—R. SANDHAM, *President*; JAMES F. CROPPER, *Secretary*

**BOYS' BROTHERHOOD CLUB**—The Boys' Club has met regularly during the month. We give much attention to drill and the boys are greatly pleased. The boys also attend the advanced class of the Lotus Group. The Club is promising and bids fair to increase. The boys acted as guard on April 15th at the public entertainment and were very proud of their position.

**LOTUS GROUP ADVANCED CLASS**—On April 4th, 11th, 13th rehearsals for the public entertainment were held. On April 18th the manual lessons were resumed and the story of "The Water Babies" was partly told. Steady progress is maintained. One feature of the work is the training of the children's voices, practising the Tonic Sol Fa, taking the voices collectively and individually, with remarks on Harmony, instilling the necessity of having beautiful and soul expressing voices, also the power of the voice for good or evil.

**GIRLS' CLUB**—The attendances have been very good. Sewing, drill, singing and preparation for entertainment have been the marked features. The girls are encouraged to bring material to make garments for themselves and they readily do so and are taught how to make them suitable.

**YOUNG BUDS' CLUB**—This class is making steady progress though the attendance varies. Two sisters, at a parent's request as the result of seeing her oldest child taking part in the Entertainment, have been added to the roll. The leaflet lessons are followed by suitable stories such as "Alice in the Looking Glass," also the "Water Babies." Singing and marching finish their afternoon lesson.

**CHILDREN'S ENTERTAINMENT**—On April 13th at request of Lodge 4, Everton, several of our buds took part in an Entertainment at the above mentioned Lodge Rooms. Going home they astonished the public singing their Lotus Songs, calling forth expressions of admiration. On April 15th a public Entertainment was given on lines of one given at New York some months ago. The audience were spellbound; they applauded again and again and expressed admiration and gratitude. The proceeds were sent to the Raja Yoga School, Avenue Road.—ALICE SANDHAM, *Superintendent*; LOUISA CROPPER, *Secretary*



#### U. B. L. Lodge No. 30, Forest Gate, England

The chief event of the month has been the public meeting on Sunday, May 19th, at Canning Town Public Hall. There was a good attendance, about 250 visitors besides members. A very good address was given by Brother S. Coryn. Lodge meetings, Lotus Group, Boys' Club are all doing well.—WILLIAM JAMESON, *President*



#### B. B. C. No. 35, Providence, R. I.

The Boys' Brotherhood Club No. 35, has held four regular meetings during April. The subjects for debate have been: "Resolved, That the Pen is mightier than the

Sword;" "Resolved, That a boy with a college education has a better opportunity in life than one who has not." Some of the boys are making plans to attend the encampment of the New York Clubs.—GEORGE H. BROWN, *Superintendent*

May 4, 1901



#### U. B. Lodge No. 4, Everton, England

The Lodge has held its meetings regularly during the past month and the attendance of members has been steady. Quiet but good work has been done. The last Jubilee meeting was the best we ever had. We get fresh hints every time from the circular, *Suggestions for Lodge Work*, and the meetings become more harmonious and more as we desire them to be. The old style of visitors who came to criticise and to argue has given place to those who are seeking light and who appreciate talks from the *Heart* and not merely from the *Head*. Quietly but steadily the demand for literature is increasing.

The Lotus Group is lively and maintains its interest. The Teachers report very favorably on that work. As an example of its influence—a small entertainment was arranged for the class, a few adults had been invited but no invitations were sent out to other children. As soon as the room was opened it was filled to its utmost capacity by about fifty children and the adults had to squeeze in as best they could.

On June 13th all met at the Lodge-room to commemorate "Crusade Day." Lantern slides, Crusade songs, map with route marked with golden cord and chief places of call shown with golden stars, a short account of the Crusade, ending with refreshments, made a very pleasant and instructive evening for both the big and little children.

The Boys' Brotherhood Club and New Century Guard have met regularly and a good permanent nucleus is now formed on which steady growth is possible. They have the right idea of what the Boys' Brotherhood Club is for, and jealously guard the Club. The boys say they are not so very particular as to numbers but the *kind* of boy is more important. They always read with interest accounts of other B. B. C's and especially of that at the "Point." Indeed all the pictures and accounts in *The New Century* (to which they subscribe for two copies) of Loma-land are quite as interesting to them as to the grown members of the U. B.

Our Lodge is a "Young Men's Lodge," and dollars are not over plentiful with them, but they always respond most generously to any appeal for funds, especially for children's work.

We are busy preparing "A Promise," almost every one studying a character and the lessons they themselves draw from the speeches at rehearsals and the thorough way all enter into the spirit of the characters are better than any text book could be. We are looking forward to the public presentation of it.—WALTER LITTLEWOOD, *Acting President*

June 15, 1901



#### U. B. Lodge No. 24, Southport, England.

Public meetings have attracted outsiders who have expressed themselves interested, and have carried away literature and have returned again to Lodge Public Meetings. The members have found the work of preparing for Public Meetings educational for themselves.

The Boys' Brotherhood Club has now been reopened under care of Brother Silcock, and promises well. Closing our club for a period has done good, for the boys have earnestly asked for it to be reopened and promise good behavior.

International Brotherhood League Mothers' Meetings are held regularly every week and are much appreciated.—MARY E. NICHOLSON, *President*

June 1, 1901

**Groningen, Holland**

To KATHERINE TINGLEY, Leader and Official Head, Universal Brotherhood, Point Loma, California:

The Dutch members of the Universal Brotherhood send with this their hearty congratulations for the birthday of their Leader and Teacher.

The success of our work will bring you the gratitude of thousands of hearts in our country and everywhere.

It was suggested that we should offer you as a present on this day the photos of your members here, and so Brother F. M. Pierce was begged to hand you an album on our behalf. We hope it will arrive in time.

With our best thoughts and the assurance of our renewed endeavor and the hope and trust that the fires will be kept burning high in Holland through our efforts we remain, respectfully and faithfully yours—For the Dutch Members, ANN GORD

**U. B. Lodge No. 1, Sydney, N. S. W., Australia**

We are holding monthly public meetings on the first Sunday in each month in our Lodge-rooms, commencing at 7:30 P. M. They are grand, unifying meetings for members who are nearly all present at every meeting. The public are generally well represented and seem to appreciate the cheerful home feeling exhibited there. We advertise the meetings well in the leading papers and very fair reports are always inserted in the papers afterwards. We have four speakers each night who give short addresses from the Theosophical standpoint on such living subjects as "Man is the Soul," "Spiritual Teachers," "Psychic Diseases and their Cure," "The Temple of God," "The Folly of Fear," "Some Perverted Truths," "Reincarnation," "Our Possibilities?" and "The Living Power of Brotherhood," as well as a paper by our representative of the International Brotherhood League on one of the objects of the I. B. L., each evening. We have musical selections to open and close the meetings, as well as two more in between, all selected from the best composers.

The President reads extracts from the Universal Brotherhood Constitution showing the humanitarian, non-political and unsectarian character of the Organization and work for the uplifting of humanity, after which the addresses follow and questions are invited.

We have also given public entertainments each month at which we have had the rare privilege of hearing the Symposium, "A Promise," once and "Hypatia" three times, excellently read by our President, Brother T. W. Willans. The power which these Symposiums have of enchainning the attention when read show how great it must be when given by living representatives of the characters speaking therein. We have had some outside talent helping us with our vocal and instrumental part of the entertainment, and the evenings have passed off very successfully.

On the other Sundays of each month we hold members' meetings at which minutes are read and arrangements are made for the successful carrying out of the public meeting and entertainment. Part of the time is spent in reading some article from *The New Century* or UNIVERSAL BROTHERHOOD PATH, and each member speaking the best thought suggested by such reading. Members attend splendidly now and very happy meetings are the result.—SECRETARY

June 10, 1901

**Sydney, N. S. W.**

DEAR LOTUS MOTHER: The children are sending you by this mail a photo of themselves for your birthday, which I hope will reach you safely. They have signed their names at the back. Little Flossie Odbert is a newcomer, so her photo is not in the group.

though her name is on the back. The group represents the full membership of the regular attendants. I enclose a "key" that you may see the names.

Mrs. Warren and I work happily together for the good of the children, and I do sincerely hope we shall be able to help in the great and glorious work of helping the little ones.

With heartfelt love and gratitude to you, dear Teacher and Lotus Mother, and wishing you many, *many* happy returns of the day. Yours, faithfully,

June 11, 1901

EMILY I. WILLANS, *Superintendent*

### A "Point Loma Social" at Chicago

DEAR EDITOR:—The Chicago Lodges gave last evening as the public entertainment for June, a "Point Loma Social," which was well attended.

The hall was decorated with the flags of all nations and a painted canvas scene of Point Loma, and with flowers. Point Loma views mounted on card board, were passed around on exhibition. "Point Loma the Pacific" and other readings were given interspersed with good music. It being the hottest night of the season, the refreshments of ice cream and cake were particularly acceptable. The entire evening proved a very enjoyable one to those present, and a touch of the delights of Point Loma seemed to be realized.—A. M. S.

Chicago, June 23d, 1901



### Report of Lotus Work, U. B. L. No. 7, England

The Lotus work at 3 Vernon Place, is going on well and harmoniously. On Sunday morning at 11, there is a class of little ones, taken by Miss Kate Lambert and assisted by Miss Florrie Collinson. On Monday Mr. Dunn has a singing class for the children at 5:30 p. m. On Tuesday at 6:30 p. m., Mrs. Justice holds a Nature class with the bigger children, ages from 10 to 13. The children each have a Nature book in which they draw, press and describe the various plants. They are learning, with the help of their teacher, to become passionate lovers of each fair flower.

On Friday eight of the most earnest workers among the bigger girls hold at 6 p. m., their Rainbow Club, each girl having her own color, the eighth being Unity. These girls either sew, paint, do cane-weaving or other nice work. This class is taken by Miss Lambert, assisted by Miss Swan. On Saturday there are three Lotus classes held in the afternoon.

First Lotus class at 2 p. m. These are our babies, the tiniest of all, a sweet little company of about twenty little ones aged from 2 to 5. This class is taken by Mrs. F. S. Clark, assisted by Miss Lambert, Mr. Dunn, F. J. Woodhead and Miss Swan.

Second Lotus class at 3 p. m., children aged from 6 to 9, taken by Miss Mabel Swan, assisted by Mrs. Clark, Miss Lambert and Mr. Dunn. In this class stories are told or readings from *The New Century* or UNIVERSAL BROTHERHOOD PATH, songs and musical drill occupy half the time. At the present time the preparation of a children's play is taking the place of drill. The children are entering into the working up of the little play with great zeal, offering many very helpful suggestions. The lessons learnt by these children in giving up to each other, and all uniting for the general good, must be moulding their characters as future workers for humanity.

A temporary stop to all the activities among the children at Vernon Place, has been made through the outbreak of diphtheria in the neighborhood, and there being two cases among our children we have closed the classes for a short time, but we hope soon to be at work again. One girl exclaimed, when told the classes had to stop, "Oh, dear, I am sorry; whenever I felt sad or things didn't seem to go well, the thought that there was a Lotus class at Vernon Place in the evening always cheered me and made me feel better." Children and teachers all feel the link growing stronger and stronger between us and dear Point Loma.—MABEL SWAN, *Superintendent*

June 6, 1901



## Brotherhood Boys' Philosophy

Thoughts Expressed by the Members of the Boys' Brotherhood Club No. 1, New York, While Debating at Their Club Meeting on the Subjects Given



### WHAT IS TRUE EDUCATION?

The true education is that which will teach a boy to be truthful, honest and faithful.

We should treat children as we would have them treat us.

Children should be gently led, not forced, because they often know better than older people.

A part of true education is to surround children with good influences and pure examples.

Place the child in good influences and teach him to be lovable, kind and gentle; help him to understand what he is in this life for, and that his nature is dual, good and bad; call out all the good tendencies and possibilities, and teach him true Brotherhood. This will make the future man cool and calm in the events of life; without this he would act rashly.

### THE HEART OR THE HEAD, WHICH OUGHT WE TO EDUCATE FIRST?

The heart is the most important, because the heart is the source from whence comes brotherly love, it is the organ of the better nature; from the head come inventions, books, etc. Which is the most important, inventions, etc., and a clear intellect, or brotherly love? An author with a great intellect, unless his writings are inspired by the heart, what good are they? If there is any brotherly love in the heart the man should educate his mind so as to bring out the heart-love. The mind should be the servant of the heart. Attune the mind and heart that they may work in harmony.

## WHICH IS THE MOST IMPORTANT, PHYSICAL OR MORAL HEALTH?

The basis of physical health is a healthy moral nature, therefore the most important is moral health, because without it we could not long enjoy good physical health.

Few realize that it is a great privilege to have plenty of physical work, it gives us an opportunity to rivet our attention on our work, and if our minds are concentrated on the work we are doing we cannot think of ourselves.

To have the mind constantly employed is the secret to good moral and physical health.

## WHAT IS THE HIGHEST IDEAL OF ATHLETICS?

Athletics are necessary, but the purpose should be for exercise. The true ideal is that the soul should try to make a good vehicle to express itself through, and also that it may not be a burden on humanity. It should be the duty of every boy to strengthen his body by athletic exercise. Boys have much energy which must be expended and utilized in some way, and plenty of exercise will expend the surplus energy and keep the boy cleaner and purer in body and mind. Men as well as boys cannot do without it, exercise is as necessary to man's health as good food, exercise is the distribution of energy.

The most natural thing is motion, therefore the highest ideal of athletics is perfect motion.

Expressed in other words the highest ideal is perfection, not the perfection of an individual part, but of the whole body and mind.

## Loma - Land

### A Children's Song



We are children glad and free

Of Loma-land—sweet Loma-land!

Joy we drink from sky and sea

In Loma-land—sweet Loma-land!

We are Buds of Lotus flower

In Loma-land—fair Loma-land!

Growing wiser every hour

In Loma-land—fair Loma-land!

We'll be blossoms fair and tall

In Loma-land—dear Loma-land!

Sending help and cheer to all

From Loma-land—dear Loma-land!

We've a Leader great and good

In Loma-land—bright Loma-land!

So we work for Brotherhood

In Loma-land—bright Loma-land!

F. S.